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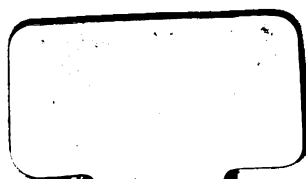
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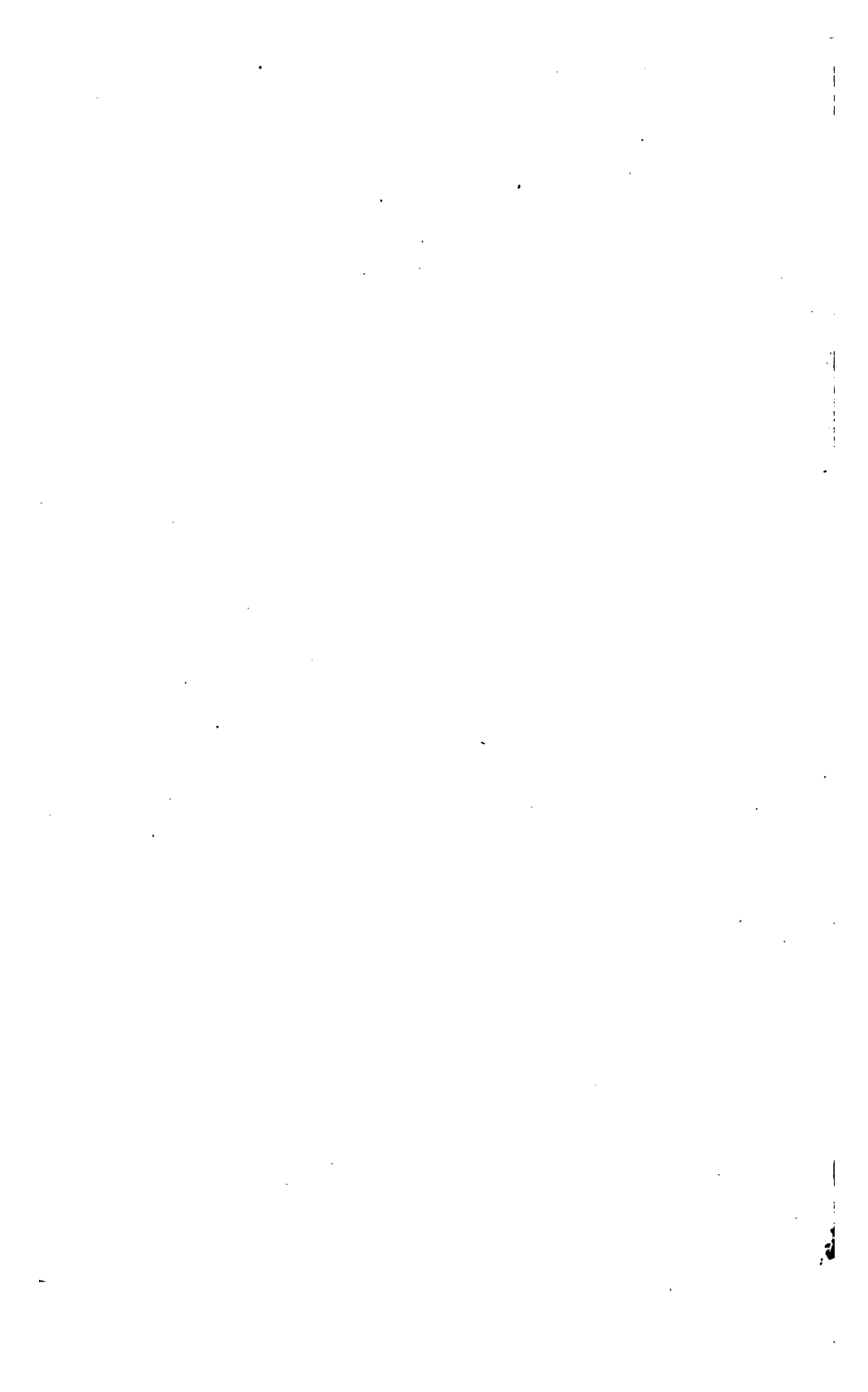
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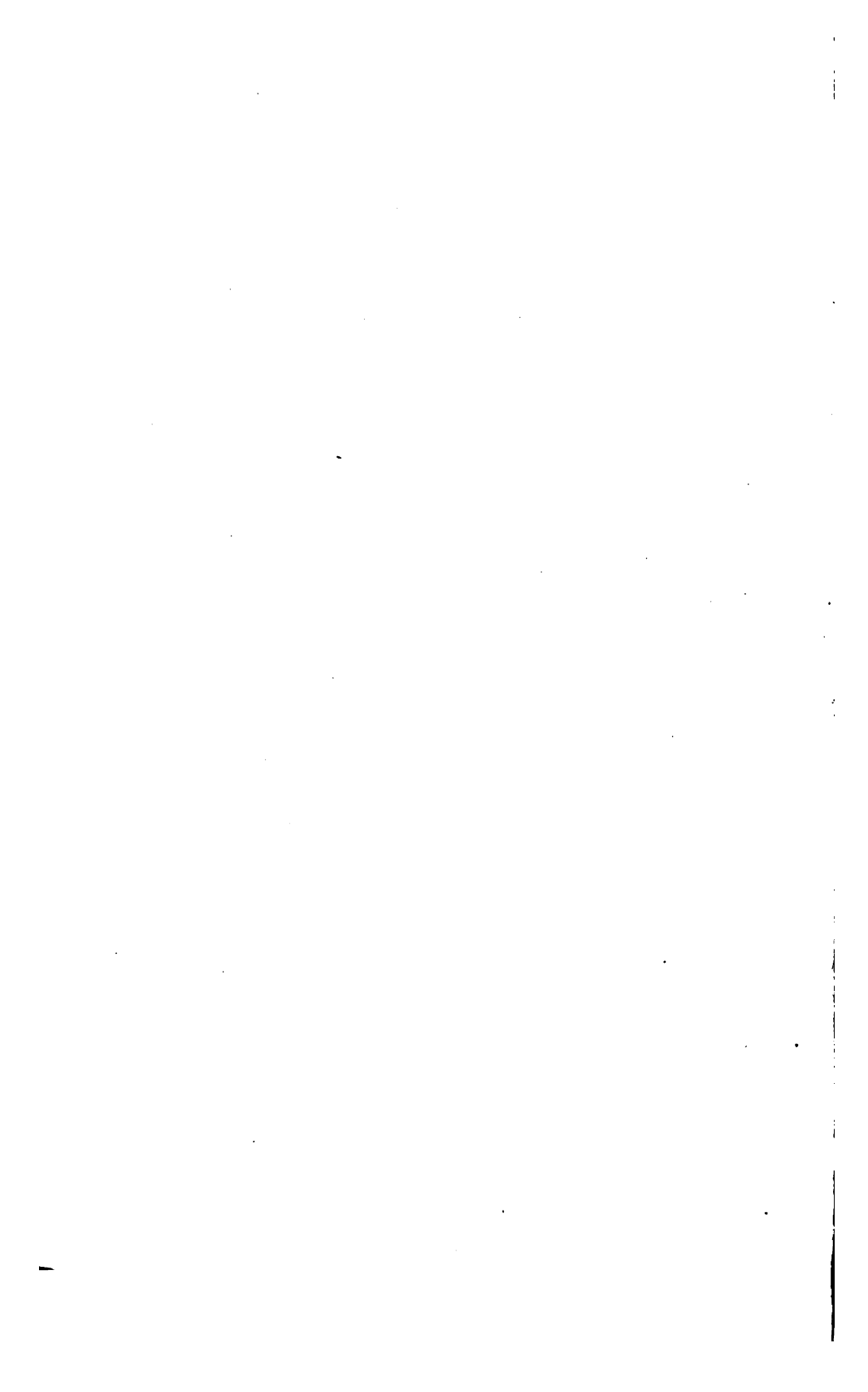
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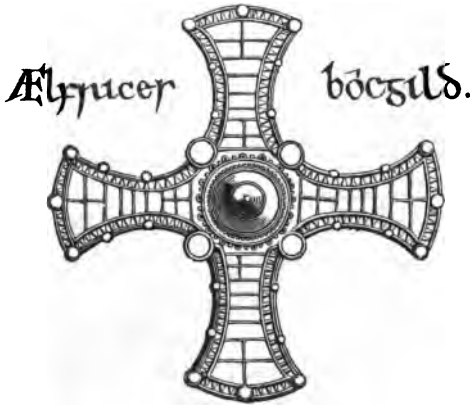
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THE POETRY
OF THE
CODEX VERCELLENIS,

WITH AN
ENGLISH TRANSLATION.

BY
J. M. KEMBLE, M.A.

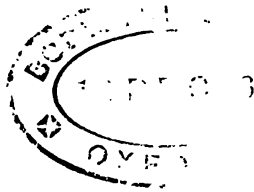


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PREFACE.

IN the year 1832 a German man of letters, Dr. Blumę in the course of his inquiries into the contents of the Italian libraries, discovered at Vercelli, in the Milanese, a thick volume of Anglosaxon homilies. The interest which this very unexpected piece of good fortune excited both in England and Germany, was soon increased to the very utmost by the announcement that the Manuscript contained, in addition to and interspersed with the homilies, a collection of sacred poems, hitherto unknown and of great beauty. In the hope of bringing these valuable remains to England, and publishing them here, I set out in the summer of 1834 for Vercelli; but having spent some months in traversing Germany, I found myself, at the commencement of winter, still on this side the Alps, and cut off from all hope of crossing them by the storms which had broken up the passes. On returning to England, however, I found that one portion of my plan was already executed. The then existing Record Commission had employed Dr. Blum to copy the Manuscript, and had caused the poems to be extracted and printed under the care of Mr. Thorpe. Circumstances prevented the publication of the book, but a few copies of it found their way into the hands of persons interested in the subject, both here and in Germany. One of them had been placed at my disposal (through the courtesy of Mr. Cooper), and had furnished important aid during the preparation of the second volume of Beowulf; but in general the contents remained inaccessible

and unknown. In 1840 James Grimm, feeling that this was a wrong done to the world of letters at large, and apparently under a mistake respecting the number of copies printed by the Commission, and their intention of ultimately publishing their book, extracted from Dr. Lappenberg's copy the two longest poems, which he published at Cassell under the title of "Andreas und Elene," together with an introduction and very copious notes. It would not be fair to institute a comparison between two works composed with very different aims, or to make Thorpe responsible for the meagre form in which his appeared. It was intended as an Appendix, or rather as part of an Appendix, to another and very different composition, and was consequently compressed into the smallest possible space, without introduction, translation or notes of any description. On the other hand, Grimm's edition, expressly intended to supply a want which was loudly complained of in Germany, was executed with all the skill and care that might have been anticipated from the eminent qualifications of its amiable editor, and forms at this moment one of the most valuable monuments for the student of our ancient tongue.

It may be asked, what is then the necessity for a third edition of these poems? The answer is plain: Thorpe's edition is not to be obtained at all, and, even were it accessible, consists of a mere text, without the slightest attempt to assist the reader. Grimm's book contains only a portion of the Vercelli poems, and, did it even contain the whole, would still be inaccessible to those who could not read the German, in which the notes and introduction are written. Neither editor has thought it necessary to give a translation of the text. In commencing a series of publications which, it is to be hoped, will give to the world of scholars every yet inedited remain of Anglosaxon, the Ælfric Society could not close their eyes to the paramount importance of these poems; and knowing that my attention had been long be-

stowed upon them, the Council requested me to prepare them for the press, with a literal translation and such other appliances as might seem requisite for their full comprehension and general utility. This I have now done to the best of my ability, making use, wherever I saw occasion, of the labours of my two learned friends and predecessors.

The poems found in the Vercelli Codex are six in number. The first and longest of them may be called I. A Legend of St. Andrew; it contains ~~344~~ lines, or 1722 according to the German custom of printing each separate couplet as a single line. As the object of the present remarks is general, and applies to the whole collection, I shall now content myself with naming the remaining pieces in the volume, reserving the details till I come to the consideration of the separate poems, each by and for itself. II The second may be named "The Fates of the XII. Apostols;" it occupies 190 lines. III The third is named "The departed Soul's address to the Body;" it comprises ~~320~~ lines, and is found with some variations in the Codex Exoniensis. IV The fourth is a religious fragment of ~~92~~ lines. V The fifth is "A Dream of the Holy Rood," and contains 310 lines. VI The sixth and last, called by Grimm "Elene," and by Thorpe "The invention of the Cross," extends to ~~264~~ lines, *4 lines 1321.*

The dialect in which the poems are composed is that which is known as the Westsaxon, and which, from the period of the establishment of Wessex in possession of the supreme power in England, became the language of literature, the court and the pulpit. In this the works attributed to Alfred are written; we find it in Beowulf and Cædmon, and it still survives in the homilies of Archbishop Ælfric. The Vercelli poems present no noticeable deviation from the general form, nor does their language supply any data that can be relied on to settle either the time or the locality to which we owe them. There is, however, one passage which contains matter for consideration, and may possibly one day lead us to a con-

clusion on both these points. Towards the close of the poem of "Elene" the author deserts the epic narrative which he has so long pursued, and runs off into a train of lyrical reflections, having himself and his fortunes for their subject. In the course of these lines occur certain runic characters, which when taken together compose the name Cynewulf, which recurs more than once in the Exeter Book under precisely similar circumstances. There cannot be a doubt that this Cynewulf was the author of the poem of Elene, probably of all the rest, and those likewise which occur in the other collection, and it becomes a matter of much interest to decide who he was. Unhappily this is not an easy task: the name itself is extremely common, and, without any evidence leading us to fix upon any particular individual, it would perhaps be hardly justifiable to select as our author some dignified ecclesiastic merely because he bore that name. James Grimm, who seems to me to attribute too great an antiquity to the poems in their present form, hints that there was a bishop of Lindisfarn named Cynewulf who died in A.D. 780; but that bishop could neither have written nor read one word of the poems we possess, which would to him have been nearly as unintelligible as new German to an Englishman. No doubt these *may* be only translations from an earlier Northumbrian version, but this hypothesis has no basis whatever save the name Cynewulf, and that has been shown to be totally inadequate. Still less ground is there for another supposition of Grimm's, that Aldhelm (who died in 705) may have been their author, and which appears to me to rest upon nothing more than the fact that Aldhelm was a poet; for the philological ground, viz. that the author at one period addresses two persons (using the dual git vos duo), will certainly not show that Aldhelm was that author, even if we admit—which I do not—that git in this passage is the dual pronoun in question. There was however a Cynewulf who may possibly have a better claim to the honour: he was an abbat of Peter-

borough or Medehamstede, in which capacity he is mentioned with praise by Hugo Candidus, the historian of that abbey, as a man of extensive and various learning, and of great reputation among his contemporaries. He died in 1014, and, according to my view, is more likely to have composed these poems than an earlier author. 1014
see p. 15

For, from internal evidence, it seems to me that the Vercelli poems are not referable to the old and purely epic period. There occurs from time to time something of the poet's own personality, and there is also a more lavish use of ornaments than was required in the truly national epos. To this, probably, similes were originally unknown, being replaced by metaphors: Beowulf has but two, and the much later Nibelunge Nôt but two or three: in the Vercelli poems there are several, and one or two which have a smack of abstraction about them strongly indicative of an advanced (and corrupt) state of civilization. A fresh and lively nature, which does not analyse the processes of thought, but trusts itself and its own feeling, can venture, for example, to call a ship a "sea-bird" without checking itself, and saying that "it goes along like a sea-bird." Grimm's opinion respecting the antiquity of our poems rests apparently upon the old epic words and phrases which abound in them beyond the common measure, and render them so extremely valuable to the Teutonic scholar. But this seems an insufficient ground for the assumption; since it is probable that these peculiarities belong to the poetical language of the Anglosaxons in contradistinction to their prose, and were kept up by tradition among their scôpas or poets. To this is owing the retention, even in Christian works, of modes of expression which must have had their origin in the heathen feeling, and which, in order to fit them for their new application, are gradually softened down and gain less personal and more abstract significations. The language of poetry is as distinct from that of prose among the Anglosaxons as any two different dialects, and it is not

too much to say, that a scholar who might be well able to read the Gospels, the Homilies or the Chronicle, might not be able to construe ten consecutive lines of *Beowulf* or *Cædmon*. It is in fact in their poems that the stubborn nationality of our forefathers shows itself most thoroughly: their prose works are almost always literal translations, and even if original, are deeply imbued with tramontane feelings, derived from the models most in vogue. But the epic forms maintained themselves despite of the book-learning which was so overprized; and even translations became originals, from the all-pervading Teutonic spirit which was unconsciously preserved in the forms and phrases of heathen poetry. In the use of these, far more than in the alliterative measure, consists the poetical element, and, without these, the alliteration cannot save a saint's legend from assuming the guise of a dull homily, and being read as such in the churches.

It will well repay the pains to read Grimm's excellent remarks upon this class of words in the introduction to "*Andreas und Elene*;" he has collected together from all the Anglosaxon poems the principal expressions for the occurrences of warfare and seafaring, and the superstitious veneration for certain natural phænomena, such as day and night, sunrise, sunset, storms, dreams and death. He has himself shown the heathen character of these expressions, and the epic nature of others which continually occur in some of the poems. Into this long subject I will not now follow him, but earnestly recommend this and all his works to all who wish to study Anglosaxon in earnest; my business will be to embody in the glossarial notes to this volume the more important of his results, as the occasion arises to notice them, too proud and happy

Princeps Æolium carmen ad Italos
Deduxisse modos,

and caring very little for the repute of originality, if I can deserve the far more satisfactory praise of usefulness.

THE LEGEND OF ST. ANDREW.

THIS is the first and longest of the Vercelli poems ; it describes the conversion of the heathen Mermedonians by the apostol whose name we have assigned to it, his call to that work while in Achaia, his martyrdom among the pagan cannibals, and his safe return after the completion of his mission. After the death of Christ the Apostols had divided the whole world among themselves, as scenes of missionary exertion. Matthew had visited the Mermedonians, a race of sorcerers and anthropophagi, who devoured every stranger that landed on their shores. The saint had, like all their victims, been cast into prison together with a multitude of men and women, who appear to belong to his company. According to their custom they had put out his eyes, and given him to drink a potion which reduces man to the level of the beasts, and causes him to feed on grass and hay like the cattle of the field. But from this fate his faith appears to have saved him : he prays to God that he may not lose the intellect by which he is enabled to glorify his Creator ; and he receives by a voice from heaven the gracious assurance that his prayer is heard, and that St. Andrew shall be sent to release him from his misery. To this saint a command is now delivered to set out for Mermedonia, which dangerous undertaking he at first attempts to decline ; but being rebuked by God, he manfully addresses himself to his journey with a number of selected comrades. At the sea-shore he sees a boat with three rowers, who being interrogated as to their country reply that they are from Mermedonia, whither they are about to return. Andrew requests a passage, which they are willing to give, on condition of payment. On hearing however that the saint and his companions have no gold and silver, and are servants of Jesus Christ, the strangers agree to take them gratuitously to Mermedonia. The three rowers are in fact Almighty God, and two of his angels. During the voyage Andrew is in-

duced to relate various events in the life of his master, for the instruction of the supposed steersman and the edification of his own comrades. § One of these episodes is of importance to the history of the poem. According to St. Andrew, the Jews having demanded a sign of the Saviour and a proof of his divine descent, Jesus performed a great miracle to confound them. On the walls of the temple, to left and right, were carved two images of the Seraphim *: these the Saviour caused to descend from their places, and endowed them with speech ; he then sent them over the desert to the plain of Mamre, where Abraham, Isaac and Jacob were buried, commanding them to call the patriarchs from their graves, that they might bear witness to him. This is done, and the re-animated remains are not dismissed to their repose till they have testified that Jesus is indeed the Christ, the Son of the Living God.

A deep sleep falls upon St. Andrew and his comrades ; during which they are laid upon the shore of Mermedonia, when it is first revealed to them who has been the guide of their journey. Invisible to all eyes, the saint advances to the prison where St. Matthew and his companions languish. On his arrival the guards fall down dead ; sight is restored to the blind apostol, who departs with his whole company, praising God. The next day is the one on which, according to their custom, the cannibals assemble to slaughter and eat some of their captives ; they find the prison open, the jailers dead and their prey escaped. Horror and despair seize upon them : they are reduced to the necessity of choosing a victim from among themselves by lot. The heavy doom falls upon an old man, a principal councillor among them, who to redeem his own life offers his young son for sacrifice. But this awakens the compassion of St. Andrew, who miraculously blunts the weapons that are directed against the youth, and rescues him from death. While the confusion and terror

* Teraphim ?

of the Mermedonians are at the highest, a fiend, watchful for opportunities to molest the servants of God, calls attention to the apostol, whom he denounces as the rescuer of St. Matthew and the cause of their present trouble. On this the saint is seized and imprisoned, and for several days grievously tormented by being dragged over the rough ways, till the flesh is torn from the bones: in his prison, devils revile and scoff him, but he defeats them by a steadfast faith, and drives them from him in confusion. At length his patience gives way under the intensity of torture; he remonstrates with God, praying for speedy death, and is told that his martyrdom is accomplished. He now calls a mighty flood, which sweeps away the most active of his tormentors. The rest, stricken with terror, are converted, instructed and baptized; and after remaining with them for a season, St. Andrew sets sail and returns to Achaia. Grimm was at once struck with the probability of this poem being founded upon some apocryphal gospel or legend current in the early church, and endeavoured to discover it. In this he was for a while unsuccessful: hints indeed and allusions to the story there were, but not such a detailed resemblance as would prove the recovery of the original work from which the poem was translated. Two of these passages are cited by Grimm, one from the *Legenda Aurea* of Jacobus de Voragine, the other from the *Pseudo-Abdias* (Fabricius, Cod. Apoc. N. T. p. 457); but I do not copy them, because, though they prove a knowledge of a story similar in its general outlines to our own, they show no acquaintance whatever with some of the most remarkable points of the legend: for example, they are silent as to the Mermedonians being cannibals, the personal convoy which the Almighty vouchsafes to his servant, the story of the statues and the raising of the patriarchs, and the mode by which the conversion of the heathen was effected. Farther inquiry was necessary, and on application to Thilo, the learned editor of the Cod. Apoc. N. T., the wished-for in-

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Information was obtained. In the Royal Library at Paris are several MSS. containing the *Πράξεις Ἀνδρέου καὶ Ματθαίου*, and two of these, Cod. Bibl. Reg. 808, fol. 348-359, and Cod. 1556, fol. 1-11, are cited from Thilo's unpublished collections. In these we find the details in question. Thus, the Mermedonians are cannibals: *κατὰ κλήρον οὖν ἔλαχε τὸν Ματθαῖον πορευθῆναι ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων*. Again, it is God himself who steers the ship: *ὁ γὰρ κύριος τῆ ἑαυτοῦ δυνάμει καὶ ἰσχύϊ κατεσκεύασε πλοῖον, καὶ αὐτός ἦν ὡσπερ πρῶτος ἐν τῷ πλοίῳ καὶ ἐνέγκας δύο ἀγγέλους ἐμόρφωσεν αὐτούς*. The adventure of the statues is thus told: *Καὶ θεασάμενος ὁ Ἰησοῦς ἐκ δεξιῶν καὶ ἐξ εὐωνύμων τοῦ ναοῦ ἶδε γλυφὰς (ἰ. γλυπτὰς) σφίγγας δύο, μίαν ἐκ δεξιῶν καὶ μίαν ἐξ εὐωνύμων καὶ στραφείς ὁ Ἰησοῦς πρὸς ἡμᾶς εἶπε· θεωρήσατε τὸν τύπον τοῦ σταυροῦ· ταῦτα γὰρ ὁμοιά εἰσι τοῦ Χερουβὶμ καὶ τοῦ Σεραφὶμ, τῶν ἐν οὐρανῷ. Τότε ὁ Ἰησοῦς ἐμβλέψας ἐκ δεξιῶν, οὗ ἦν ἡ σφίγξ, εἶπεν αὐτῇ· σοὶ λέγω, τὸ ἐκτύπωμα τὸ (ἰ. τοῦ) ἐν οὐρανῷ, ὃ ἐγλυψαν τεχνιτῶν χεῖρες, ἀποκολλήθητι ἀπὸ τοῦ τόπου σου, καὶ ἔλθῃ κάτω, καὶ ἀποκρίθητι, καὶ ἔλεγξον τοὺς ἀρχιερεῖς καὶ ὑπόδειξον αὐτοῖς, εἰ ἐγὼ θεὸς εἰμι ἢ ἀνθρώπος· καὶ εὐθέως ἀνεπήδησεν ἐκείνη τῇ ὥρᾳ ἡ σφίγξ, καὶ ἀναλαβούσα φωνὴν ἀνθρωπίνην, εἶπεν. etc. etc.*

Now such coincidences as these are more than accidental, and I think they justify the conclusion that, mediately or immediately, the *πράξεις Ἀνδρέου* are the original of our Anglosaxon poem. Perhaps it is more consonant with probability that a literal Latin translation should have supplied the Anglosaxon monk with his materials, than that he should have been competent to adapt a Greek legend. In the North of England, at an early period, some knowledge of Greek seems to have been found, and the companions of Theodor of Tarsus may have left scholars in the cloisters south of the Humber: but with the close of the eighth, or beginning of the ninth century, the last traces of this knowledge perished away in England, nor was even a word of Greek intelligible in the

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eleventh, save perhaps here and there a title or an epithet borrowed from the pompous pedantry of Byzantium. From the time of Lucius Charinus (the Manichean of the sixth century, to whom Thilo attributes the original legend) till that of Cynewulf, Abbat of Peterborough, nearly five centuries elapsed; and a work so well known as the *Περίοδοι* could hardly fail to find translators in the West. I feel little hesitation in avowing my belief that this was the case, rather than in supposing a Northumbrian or early Southern (Kentish for instance) version to have been directly made from the Greek, and this again retranslated into Westsaxon at the end of the tenth century.

This is not the only instance of similar processes: "Salomon and Saturn" appears to have arisen in the same manner; and so in all probability did "Elene," the most valuable of the poems contained in this volume. The service which Pope Gelasius (A.D. 492-496) did the church, by eliminating a multitude of apocryphal Gospels from the Canon, may have been somewhat diminished by his recognition of them as works tending to edification; but the student of our national antiquities will acknowledge with gratitude, that to such modified recognition we owe the preservation of many monuments of thought and language which would otherwise have been sought in vain. It is true that they are of little interest in their Latin or Greek forms, except inasfar as they may have influenced the universal mind of Europe at the commencement of our modern civilization: in the early German translations, however, they have remained to supply the most important materials for the history of the thoughts, feelings and mind of the Teutonic races. For, partly, through the strong nationality of the Anglosaxons, partly through the existence of a peculiar language, devoted to a particular use, the classical original becomes an equally original Germanic poem, in all but the subject; and having so become, bears in very many of its details the strong impress of early and even

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heathen tradition. Devoted only to the elucidation of heathen themes, their heathen element would have been compelled to an unequal struggle with the power of the Christian priesthood, in which it must ultimately have succumbed : but once saved from this fate, adopted, and as it were Christianized by the priesthood itself, it became the surest guarantee of the national development, helping to ensure the failure of every attempt to introduce the elements of a foreign civilization, or the usurpation of a foreign authority in matters of civil or ecclesiastical polity.

Andreas
Rmll.
Andreas 25:
 An 13.

THE LEGEND OF ST. ANDREW.

is taken from p 47 line 10 p 89. lines 141 of Appendix B. of Report on Fædera

from Vol. II. 9†

1	<u>HWÆT we gefrunon</u> - - 1 <u>LO! We have learned</u> on fyrndagum in days of yore twelfe under tunglum of twelve beneath the stars † <u>treáðige hæleð,</u> heroes gloriously blessed, 3 <u>þeóðnes þegnas :</u> 5 servants of the Lord : nó hira prym álæg, their glory failed not, † <u>camprædenne,</u> of their warfare, þonne tumbolþneoton ; when ensigns clashed ; [tion, 5 5 siððan hie gedældon, after they had made distribu- swá him dryhten sylf, 10 as <u>God himself to them,</u> heafona heáhcýning, high king of heaven, hlyt †getæhte. had a lot assigned. † <u>Þæt wæron mære</u> Those were famous † <u>men ofer eorðan,</u> men throughout the earth, † <u>frome folctogan,</u> 15 pious leaders, and † <u>fyrðhwate,</u> and bold in warfare, rófe rincas, celebrated warriors, 10 x þonne rond and hand when shield and hand on herefelda on the battle-field 10 helm † <u>ealgodon,</u> 20 the helmet guarded, on meotudwange. on the fatal plain. Wæs hira <u>Matheus sum,</u> <u>Matthew was one of them,</u> se mid Iudéum <u>ongan</u> who amongst the Jews <u>began</u> † <u>godspell ærest</u> 24 <u>the gospel first</u> 13 <u>wordum writan,</u> 25 <u>in words to write,</u>
---	--

VERC.

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† The figures in blue refer to the double lines of "Andreas und die in Salomon's Bible" "Eine Kunde gegeben von Jacob der Engel'scher Grimm, Cassel 1840.

† The figures in blue refer to the double lines of "Andreas und die in Salomon's Bible" "Eine Kunde gegeben von Jacob der Engel'scher Grimm, Cassel 1840.

1851

- 13 wundorcraefte 26 with miraculous power.
- 14 þam hālig god To him holy God
hlyt|geteode assigned a lot
- 15 15 út on þæt igland, out on that island,
þær ænig þā git 30 where yet not any one
ellþeodigra of strangers
- 16 16 Teodes ne mihte 32 might a home
16 45 blādes brūcan. 39 or prosperity enjoy. [terers
Oft him bonena hand Oft had the hand of slaugh-
on herefelda 35 on the battle-field
hearde gesceod. hardly decided for him.
- 19 19 Ealwæs þæt mearcland 37 That border-land was all
morðresbewunden, wound round with slaughter,
with the treachery of the foe,
20 20 feondes fācne, 40 the metropolis of men,
folcstede gumena, the dwelling of heroes.
hæleda tēdel.
- 21 21 Næs þær hlāfes twist 42 There was no supply of bread
werum on þam wonge, for men in that country,
ne wāteres drync nor drink of water
22 22 tō brūcenne. 45 to enjoy.
Ah hieþblōd and þfel, But they the blood and skin,
firā flāschoman the flesh of men
feorran cumenra, comers from afar,
partook of among the people :
- 25 25 þeƷegon geond þā þeode : 50 such was their custom
swelc wæs þeāw hira, that they every one
þæt hie æghwylcne of strangers
ellþeodigra made to them for food,
dydon him tō mōse 52 wanting meat,
meteþearfendum, 54 of those who that island
þāra þe þæt eāland visited from without,
utan sohte. Such was the people's
Swylc wæs þæs folces peaceless token,
26 26 freoðoleās tācen, the suffering of the wretched,
unlādra feafod. 60 that they the eye-sight,
þæt hie eāgena gesihð,

Konbl.
Andr 92;
An 46.
 3

31 *Gen. Vol. II p 10*
 hettend heorogrimme, — 61

100 hæafodgimme

aguton gealgmōde

gāra ordum :

siððan him geblendon 66

bitere tōsome

† drȳas þurh dwolcraeft

drync unheōrne,

35 *35* se onwende gewit,

wera ingebanc 70

heortan hrēðre ;

Thyge wæs oncyrrred

þæt hie ne murndon

tæfter mandreāme,

hæleð heorogrædige, 75

ac hie hig and gærs,

for meteleāste

mēðe, gedrehte.

40 *40* þā wæs Matheus

tō þære mæran byrig

cumen, in þā ceastre.

þær wæs †cirm micel

geond Mermedonia,

† mānfulra hlōð,

38 *38* †fordēnera gedræg, 85

siððan †deofles þegn

* * *

* * *

* * *

44 *44* * * geāscodon,

æðelinges sið.

35 *45* Eōdon him þā tōgēnes

gārum †gehyrsted 90

lungre under linde,

46 *46* † nalæs late wæron 92

sword-grim enemies,

the gem of the head

atrocious, furious gallows-minded poured out

with javelin points :

66 afterwards mixed for them

bitter together

these wizards through magic

a fatal drink,

which turned away the wit,

70 the intellect of men,

the heart within the breast ;

the mind was turned

so that they cared not

for the joys of human life,

75 the men fatally greedy,

but them hay and grass,

for want of food

weary, oppressed.

Then was Matthew

80 to the famous burgh

come, to the city.

There was *a great noise* much outcry

throughout Mermedonia,

the sinful tribe,

85 a tumult of *the defiled* undone men,

since the devil's servant

* * *

* * *

* * *

* * *

* * learnt

the noble's journey.

Towards him they went

90 with javelins adorned

swiftly under linden-shield,

not slow were

117	from <i>Vol. II. p. 10</i> forre <u>fæscberend</u> --- 93 to þam orlege.	the fierce <u>spear-bearers</u> to the onset.
	Hie þam hālgan þær handa <u>gebundon</u> and <u>fæstnódon</u> <u>feóndes cræfte,</u>	95 They for the holy one there his hands bound, and fastened them with hostile craft,
50 see 62	50 <u>hæleð hellfæse,</u> - - 99 and his <u>heáfdes segl</u> 100 ábruton mid billes ecge.	men hell <u>prone</u> <i>or inclinæd</i> and the <u>gem</u> of his head broke with the bill's edge.
v 110	Hwædre he in <u>breóstum</u> þá git <u>herede in heortan</u> --- <u>heofonrices weard,</u> þeah þe he <u>fætres drync</u> <u>atulne onfenge;</u> <u>teádig and anmód</u> he mid elne forð	Nevertheless <u>he</u> still in his <u>in his heart honored</u> [<u>breast</u> --- <u>the ward of heaven's kingdom,</u> though he <u>the drink of poison</u> <u>the terrible had tasted;</u> <u>blessed and steadfast</u> he courageously continued to glorify with his words
55 v 140 104	55 <u>wyrðode wordum</u> <u>wuldres aldor,</u> <u>heofonrices weard,</u> hālgan stefne <u>of carcerne.</u> Him wæs Cristes lof <u>on fyrhðlocan</u> <u>fæstel bewunden;</u> he þa wēpende wēregum tearum, his <u>sigedryhten</u> sárgan reorde	110 <u>the prince of glory,</u> the ward of heaven's kingdom, with holy voice, from out his prison. To him was Christ's praise within his breast steadfastly ^{<i>attached, entwined</i>} <u>wound about;</u> he then weeping with weary tears, his <u>victorious Lord</u>
60 60	60 <u>sárgan reorde</u> grétte, gumena brego, <u>geómran stefne</u> <u>weoruda wilgeofan,</u> --- 9 and þus wordum cwæð: Há me elpeóðige <u>inwitwásne,</u> searonet, <u>seowað.</u> - - 127	120 with sorrowful speech addressed, the prince of men, with mournful voice the <u>benefactor</u> of hosts, and thus in words <i>he</i> spake: "How for me <i>these</i> strangers <u>a chain of mischief,</u> a net of snares, are sewing!
64		

THE LEGEND OF ST. ANDREW.

Ymn. 202. 1. 11

	ā ic simles wæs — — — 128	I was evermore
65 65	on wega gehwām, willan þines	130 in every way, of thy will
	georn on mōde ;	desirous in my mind ;
	nū purhtgeohða sceal	now with sorrow must I,
	dæda fremman	deeds do
	swā þā dumban neāt.	such as the dumb cattle.
	Þū ana canst	135 † Thou alone knowest
	ealra gehygdō,	‡ the thoughts of all men,
	meotud mancynnes	1 the Lord of mankind,
	mōd in hrēðre.	4 the mind within the breast.
70 70	Gif þin willa sie,	If it be thy will,
110	wuldres aldor,	140 Prince of glory,
	þæt me wærlogan	that me the perfidious men
	wæpna ecgum,	with edge of weapons,
	sweordum aswebban,	with swords shall set to sleep,
	ic þeō sōna gearu	I shall be soon ready
	tō adreōganne	145 to endure
	þæt þū dryhten mīn,	whatsoever thou, my Lord,
	engla eadgifa,	bliss-giver of angels,
	† ēðelleasum, — —	148 to me an exile,
75 75	dugeða dædfruma,	thou origin of virtuous deeds,
	dēman wille.	150 art willing to adjudge.
	Forgif me tō are,	Grant me as a boon,
	ælmihhtig god,	Almighty God,
	leōht on þissum līfe ;	light in this life ;
	þy læs ic lungre scyle,	lest I shall forthwith, [ings,
	† ablended in burgum,	155 blinded as I am in these dwell-
	† æfter billhete,	after the hate of swords,
	þurh hearmcwide	through the abuse
	heorugrædigra,	of savage greedy men,
80	lādra leōdsceaðena,	of hostile malefactors,
	leng þrōwian	160 longer suffer
	† edwitspræce.	contemptuous speech.
	Ic tō ānum þe — — — 162	I to thee only,

82

Ambrase p 11
 middangeardes weard, — 163

môd staðolige,
 fæste fyrhðlufan :
 and þe, fæder engla,
 beorht blædgifa,

Ic biddan wille

85

85 þæt þu me ne gescyrige
mid scyldhetum,
wërigum wrohtamiðum,
on þone wyrrestan, — 172
dugoðat demend,
deað ofer eorðan.

† Æfter þyssum wordum com
 wuldres tæcen
 hâlig of heofenum,
 swylce hâdre sægl, — 178

90

90 tô þam carcerne.

91 þær gecyðed wearð

92 þæt hâlig god
 helpe gefremede.

93 Ða wearð gehýred
heofoncyniges stefn

94 wrætlíc under wolcnum, 185
 † wordhleóðres swëg

95 mæres þeóðnes ;

95 he his maguþegne,

95 under hearmlocan.

95 hælo and frôfre

95 beadurôfum ábeád,

95 beorhtan stefne :

95 Ic þe, Matheus,

95 míne sylle

95 sibbe under swegle. Ne beo þu

95 on sefan tô forht,

95 nê on môde ne murn. — 194

Guardian of the world,
 keep my mind firmly fixed,
 the steadfast love of my soul :
 and thee, Father of angels,
 bright giver of prosperity,

I will pray

that thou appoint me not
among these guilty ones,
 these base artificers of crime,
 the worst,—
 Ruler of dignities !—
 death on the earth.”

After these words came
 a token of glory
 holy from heaven,
 like a serene star,
to the prison.

There was manifested
 that Holy God
 gave help.

Then was heard
 the voice of heaven's king
 wondrous under the welkin,
the sound of the oracular word
 of the great King ;
 he to his servant,
in the bonds of evil,

safety and comfort
 to the bold in war did offer,
 with a clear voice :

“ I to thee, Matthew,
 grant my [not thou
 peace under the firmament. Be
 too fearful in mind,
 nor mourn in mind.

THE LEGEND OF ST ANDREW.

99 *Sym Vol II p 12*
 100/100 Ic þe mid wunige --- 198

and þe álýse of byssum
leoðubendum,
 and ealle þa menigo
 þe þe mid wuniað
 on nearonédum.

þe is neorxna wang,
blæda beornst,
boldwela fægróst,
hâma hyhtlicóst,
hâlegum mihtum

5 115 torht ontýned;
 † þær þú tíres môst,
 tō widan feore,
willan brūcan.

† Gepola þeōda þreá;
 † nis seō þrah micel,
 þæt þe wærlogan
 witebendum,
 synne þurh searocræft
 swencan móton.

10 117 Ic þe Andreas * 219

ædre onsende
 tō hleo and tō hrōðre,
 in þas hæðenan burg:
 he þe álýseð
 of þissum leóðhete:
 is tō þære tíde

† tælnet hwíle,
 † emne mid sōðe
 seofon and twentig

5 115 nihtgerimes,

þæt þú of nêde môst,
 sorgum geswenced,
 sigore gewyrðod, - - - 232

Andr 232

I will dwell with thee
 and release thee from these
 200 limb-bonds,
 and all the multitude
 that abideth with thee
 in strait need.

To thee is Paradise,
 205 brightest of glories,
 † the fairest of dwelling of happiness
 pleasantest of homes,
 by holy powers
 brightly opened;

210 where thou glory mayest,
 to all eternity,
 at will enjoy. [people;

Endure the oppression of this
 the period is not long,
 215 that for thee the perfidious one
 with bonds of punishment,
 sinfully through insidious craft
 may afflict.

I to thee, Andrew,
 220 will speedily send
 for protection and comfort,
 into this heathen city:
 he will release thee
 from this vast hatred:
 225 up to that time is
 a calculable interval,
 even in sooth
 seven and twenty
 nights by number,

230 when thou shalt from this need,
 afflicted with sorrows,
 glorified with victory,

1255, 1255, 1635, 1717, 3380

Gen. Vol. II. p. 12

hweorfest of henðum - 133

† in gehyld godes.

Gewát him þá se hálga 235

helm ælwihta,

engla scippend,

tó þám uplican

-20 120 † éðelríce,

he is on riht cyning,

staðolfæst stýrend

in stowa gehwám.

Ðá wæs Matheus

miclum onbryrðed

niwan stefne ;

03^o nihthelm † tóglád, *glide*

lungre leofde,

leóht æfter com,

-25 125 † dægrédwóma.

Dūgud sammade,

háðne hildfreca,heápum þrungon :

gúðsearo † gullon,

gáras hrysedon

† þolgenmódeunder þordhreoðan.

Woldon † cunnian

hwæðer † twice lifdon

-30 130 þa þe on carcerne

† clomnum fæste

hleóleásan wic

hwíle wunedon ;

hwylcne hie tó æte

ærest mihton

† æfter firstmearce

† feores † berædan ?

+ 34 Hæfdon hie on rúne - - 267thou shalt go from miseries
into God's grace."

Departed then the holy

protector of all beings,

creator of angels,

to the supernal

realm,

240 He is justly King,

a firm ruler

in every place !

Then was Matthew

much moved

245 by the new summons ;

the night-helm glode away,

rapidly it departed,

— 248 light came after,

the rushing noise of dawn.

250 The powerful collected,

heathens battle-savage,

in heaps they thronged :

their war-trappings sung,

they brandished their javelins

255 angry of mood

under the wall of shields.

They would prove

whether yet quick lived

those who in prison

260 fast in bonds,

a comfortless dwelling

awhile had occupied ;

which of them they for food

might first

265 after the appointed interval

deprive of life ?

They had in rune

THE LEGEND OF ST. ANDREW.

from vol II p 12

	and on <u>rimecraefte</u> --- 268	and in rimecraft
35/35	<u>awriten</u> , waelgrædige,	written, greedy of slaughter,
	wera endestæf :	the end of the men :
	† <u>hwænne</u> hie tō mōse	when they for food
	<u>metebearfendum</u>	to the hungry
	on þære werpeóde	in that tribe
	weorðan sceoldon ;	should become ;
	<u>cirmdon</u> <u>caldheorte</u> ,	275 the coldhearted <u>noisily</u> <u>shouted</u> , <i>cried</i>
	† <u>cordor</u> <u>óðrum</u> <u>getang</u> ,	troop thronged on troop,
	<u>rēðe</u> <u>fræsboran</u> ;	<u>savage</u> <u>onset-bringers</u> ;
	rihtes ne gýmdon	for right they cared not
	meotudes mildse ;	the mercy of the Lord ;
40/40	oft hira mōd onwōd	280 oft their mind went
	under <u>ðimscūan</u>	under dim shadow
	deóflies larum,	by the devil's lore,
	þonne hie <u>unlædra</u>	when <u>they</u> <u>of</u> <u>savage</u> <u>spirits</u>
	† <u>eafedum</u> <u>gelyfdon</u> .	<u>believed</u> <u>in</u> <u>the</u> <u>might</u> .)
	<u>Hie</u> þā <u>gemetton</u>	285 <u>They</u> <u>then</u> <u>found</u>
	módes gleáwne,	the prudent of mind,
	<u>háligne</u> <u>hæle</u>	<u>the</u> <u>holy</u> <u>man</u> ,
	† <u>under</u> <u>heólstorlocan</u>	<u>in</u> <u>his</u> <u>dark</u> <u>den</u>
65/45	<u>bidan</u> <u>beadúrofne</u>	<u>warlike-bold</u> <u>abiding</u> [king,
	hwæs him beorht cyning, 290	whatsoever to him the bright
	engla ordfruma,	the prince of angels,
	† <u>unnan</u> <u>wolde</u> .	292 <u>should</u> <u>grant</u> .
	† <u>Dá</u> <u>wæs</u> <u>first</u> <u>agán</u>	<u>Then</u> <u>was</u> <u>the</u> <u>space</u> <u>expired</u>
	† <u>frumrædenne</u> ,	<u>of</u> <u>the</u> <u>predestined</u> <u>time</u> ,
	† <u>þinggemearces</u> ,	295 <u>the</u> <u>fixed</u> <u>period</u> ,
	bútan þrim nihtum,	<u>except</u> <u>three</u> <u>nights</u> ,
	swá hit <u>wælwulfas</u>	<u>as</u> <u>it</u> <u>the</u> <u>wolves</u> <u>of</u> <u>slaughter</u>
5	† <u>awriten</u> <u>hæfdon</u> ,	298 <u>had</u> <u>written</u> <u>down</u> ,
150	þæt hie <u>bánhringas</u>	<u>that</u> <u>they</u> <u>the</u> <u>bone-rings</u>
	ábrecan þohton,	300 <u>thought</u> <u>to</u> <u>break</u> ,
	lungre <u>tólýsan</u>	<u>forthwith</u> <u>to</u> <u>divide</u>
51	† <u>lic</u> <u>and</u> <u>sáwle</u> .	302 <u>body</u> <u>and</u> <u>soul</u> ,

152

*from Book II p. 13*and þonne tôðelan -- 313duguðe and geôgoðe,

werum tô wiste

and tô wilpege,

fâges flâschoman.

Feorh ne bemurndon

grâdige gûðrincas,

hû þæs gâstes sîðæfter swyltcwale

geseted wurde.

Swa hie simble ymb þritig

þing gehêgdon

nihtgerîmes :wæs him neôð micel,

þæt hie tôbrugdon

blôdigum ceaflum --fira flâschomanhim tô fôddorpege.

Þâ wæs gemyndig

se þe middangeard

gестаðelode

strangum mihtum,

hâ he in ellþeodigum

yrmðum wunade,

belocen leoðubendum,þe of his lufan adreág

for Ebrêum

and Israhelum,

swylce he Judêa

galdorcraeftum

wiðstôð stranglice.Þâ siô stefn gewearðgehêred of heofenum,þær se halga wer

in Achaia

and then to distribute

to old and young,

305 to the men for food

and acceptable feast,

the flesh of the slain.

For the soul cared not

the greedy warriors,

310 how the spirit's journey

after death

might be appointed.

Thus they ever about thirty

nights by number

315 held their public meeting :

316 great was their ^{desire} need,
that they ^{to be} must touch

318 with bloody jaws

the flesh of men320 for their food.

Then was mindful

He who the earth

established

by his strong might,

325 how he among strangers

miserably dwelt;

locked up in limb-bonds,

who for his sake had suffered

before Hebrews

330 and Israelites,

also of the Jews

the magical powers

had strongly withstood.

Then the voice was

335 heard out of heaven,

where the holy man

337 in Achæa

-55/55

-60/60

-65/65

+69

from Vol II p 13

Andreas wæs. 338 Andrew was.
 Leóde lærde 340 The people he instructed
 on lifes weg. 340 in the way of life.
 Ða him frēbaldum There to him royally bold in decision
 cyninga wuldor, the glory of kings,
 meotud mancynnes, the lord of mankind,
módhord onleác, unlocked the treasure of words,
 weoruda dryhten 345 the Lord of hosts,
 and þus wordum cwæð : and thus in words he spake :
 Ðú scealt feran 347 "Thou shalt go
 and frið lædan, and bear my peace,
 350 in journey seek
 þær sylfætán where the ^{capitular} anthropophagi
 eard weardigað, defend the land,
 éðel healdað hold the possession
mordorcraeftum ; by murderous power ;
 swá is þære menigo þeáw, such is the custom of that
 multitude,
 355 þæt hie uncūðra that they of strangers
ængum ne twillað 356 to no one will
 on þam folcstede 357 in that country ✓
 feores geunnan : spare the life ;
 360 siððan mánfulle when the ^{wicked} guilty ones
 on Mermedonia in Mermedonia
 onfindað feasceafne, find a wretch,
 þær sceal feorhgedál, then must life-parting,
fearmlic ylða cwealm, miserable slaughter of men,
 æfter twyrðan. afterwards take place.
 365 þær ic seómian wát There I know to languish
 þinne sigebróðor thy brother in glory victorious
 mid þam burgwarum among the citizens
 bendum fæstne : fast in bonds :
 370 nú bið fore þreo niht, now is it three nights before,
 þæt he on þære þeóde sceal 370 that he shall among that people
 fore hæðenra 371 through the heathens'

75

80

85

86

186
187
-90
-95
200
203
from Vol. II p. 14
handgewinne, --- 372

burh gāres gripe
gāst fonsendan

hand-warfare,
through gripe of javelin
send forth his spirit

† ellorfūsne, 375
būtan þū ær cyme.

ready to depart, [earlier."
unless thou come thither

Ædre him Andreas

At once to him Andrew

† agef andsware :

returned answer :

-90 190 Hū mæg ic, dryhten mīn,
ofer deop gelād 380
fōre gefremman

“ How may I, my Lord,
over the deep sea
accomplish the journey

on feorne weg

on so far a way

swā hrædlīce,

so speedily,

heofona scippend,

creator of the heavens,

wuldres waldend, 385

ruler of glory,

swā þū wordē becwist ?

as thou in words sayest ?

þæt mæg engel þīn

That may thine angel

† eað gefēran,

more easily travel,

of heofenum con him

from the heavens he knows

holma begang, 390

the passages of the deeps,

† sealte sæstreāmas

the salt sea-streams

and swanrāde,

and the swan's road,

waroðfaruða gewinn

the contest of the sea-waves

and wæterbrōgan,

and the terror of waters,

wegas ofer wīd land. 395

ways over wide land.

Ne sint me winas cūðe

To me are no known friends

eorlas elpeōdige

the strange men,

nē þær æniges wāt

nor do I in anything know

hæleða gehygo,

the disposition of the people,

nē me herestrāta 400

nor are to me the high-roads

ofer cald wæter

over the cold water

cūðe/sindon.

known.”

Him þa ondswarude

Him then answered

ēce dryhten :

eternal God :

Eāla Andreas 405

“ Alas ! Andrew,

þæt þū ā woldest --- 406

that ever thou wouldst

44	<i>from. 202. p. 14</i>	þæs siðfætes	---	407	to this journey
442		sæne weorðan!			be slow!
5205		Nis þæt uneaðe			It is not difficult
410		ƿealwealdan Gode		410	for Almighty God
		tô gefremmanne			to accomplish
		ƿon foldwege.	412		in this place,
		þæt siô ceaster hider			that the city hither
		on þæs cneôrisse			in this tribe
		under swegles gang	415		beneath the sun's path
		aseted wyrðe,			should be transported,
		þreogostôl brême			the proud metropolis
		mid þam burgwarum,			together with the burghers, [it
210		gif hit wordê becwið			if with a word should command
		wuldres âgend.	420		the Lord of glory!
		Ne meah t þu þæs siðfætes			Thou mayest not to this journey
422		sæne weorðan,			be slow,
		nê on gewitte tō wac,	423		nor too weak in wit,
		gif þu wel þencest			if thou desirest well
		wið þinne wealdend	425		towards thy prince
		wære gehealdan,			covenant to hold,
		treowe tacen.			true token!
		þeô þu on tîd gearu :			Be thou at the time ready :
5215		ne mæg þæs ârendes			of this errand there may
		tylding wyrðan :	430		be no delay :
		þu scealt þa fore gefêran,			thou shalt ^{go the journey} then set forward,
		and þin feorh beran			and bear thy life
		in gramra gripe ;			into the grasp of foes ;
		þær þe gûðgewinn			where warlike contest to thee,
		þurh hæðenra	435		through the heathens'
		hildewôman,			battle rush,
		beorna beaducræft,			the war-craft of heroes,
		geboden wyrðeð.			shall be proclaimed.
0220		Scealt þu ðeninga			Thou shalt certainly
221		mid ærdæge,	440		at early dawn,
281		temne tō morgene, - - -	441		even tomorrow,

- 221 *from book p. 15*
 æt meres ende, --- 442 at the sea's end,
 222 ceol gestigan, mount a ship,
 and on cald wæter and on the cold water
 † brecan ofer bæðweg. 445 break over the bathway.
 Hafa bletsunge Have my blessing
 ofer middangeard throughout the earth
 mine þær þu fære. whithersoever thou go!"
 469-2525 Gewát him þa se hálga Then departed the holy
healdend and wealdend, 450 upholder and wielder,
upenglafruma, the prince of archangels,
éðel sēcan, to seek his home,
middangeardes weard, the warder of earth,
þone mæran hām the famous dwelling
 þær sōðfæstra 455 where of the pious
sāwla mōton the souls may
æfter lices hryre 457 after the body's fall
lifes brūcan. - - - 458 enjoy life.
 - 30230 þa wæs ærende Then was the errand
 ædelum† cempan 460 to the noble champion
 aboden in burgum : proclaimed in the town :
 ne wæs him bléað hyge, his mind was not slack,
 † ah he wæs anræd - - - 463 but he was steadfast
ellenweorces, in his great work,
 heard and hygerōf, 465 hard and noble-minded,
 na læs hildlata. no skulker from battle,
 † gearo gūðe fram - - - 467 ready for war, stout
tō Godes tōmpe. for God's battle.
 40-3535 Gewát him þa on uhtan, He went then at dawn,
mid ærdæge, 470 with break of day,
 ofer sandhlēoðu over the sand-hills
 tō sæs farūde, to the sea-shore,
 þriste on geþance, bold in thought, *also*
 and his þegnas mid, and his thanes with him,
gāngan on greōte. 475 going on the sand.
 - 38 - 238 Gārsecg hlýnede - - - 476 The ocean sounded

hige of deak 465

<i>239</i>	<i>Ann. Bede II p. 15.</i>	beoton brimstreamas :- <i>447</i>	the sea-streams dashed :
		se beorn wæs on hyhte	the man was full of hope
<i>240</i>		siððan he on waruðe	after he on the strand
		widfæome scip	480 a wide-bosomed ship
<i>41</i>		módig gemette.	485 courageous found.
		pá com morgen torht,	Then came splendid morning,
		beácna bearhtost,	brightest of beacons,
		ofer breomo sneówan ;	<u>hastening over the waves ;</u>
		hálig of heolstre	488 holy from out the darkness
		þeofoncandel blác	heaven's candle shope
<i>44</i>		ofer lagoflódas ;	over the lake-floods ;
		he þær lidweardas	hé there ship-keepers
<i>243</i>		þrymlíce þrý	<i>489</i> ³ glorious three
		þegnas (gesceáwode),	490 ² thanes beheld,
<i>46</i>		módiglice menn	courageous men
		on merebáte	in the sea-boat
		þsittan siðfrome,	sitting bold to journey,
		swylce hie ofer sæ comon :	even as they had come over sea :
		þæt wæs dryhten sylf,	495 <u>that was the Lord himself,</u>
		dugeða wealdend,	the prince of dignities,
		éce ælmihtig	the eternal Almighty God
		mid his englum twám.	<i>498</i> <u>with his two angels.</u>
<i>250</i>		Wæron hie on gescirplan	They were in habit like
		scipfèrendum,	500 <u>unto seafarers,</u>
<i>51</i>		eorlas þonlice	<u>the men like</u>
		þeálfðendum,	<u>sailors over the wave,</u> [flood
		þonne hie on flódes fæðm	when they on the bosom of the
		ofer feorne weg	far away
		on cald wæter	505 on the cold water.
		ceolum lácað.	with ships ^{3.71} play.
		Hie þá gegrètte	Them then addressed
		se þe on greóte stóð	he who on the strand stood
<i>255</i>		fús on faroðe,	ready on the beach,
		frægn, reordade :	510 he inquired and said :
<i>256</i>		hwanon comon ge	<i>511</i> " Whence come ye



Jrn Vol II p 10

- 274 heá hornscepe, - - - 547 the high pinnacled ship
ofer hwæles éðel, over the whale's home,
275 on þære mægðe: to that tribe: ✕
býð þe meorð wið god, 550 thou wilt have reward with God,
-76 þæt þú us on láde for that thou to us on our journey
līðe weorðe. gentle wouldst be."
Eft him andswarode Again him answered
æðelinga helm the Lord of nobles
of ýðlīde, 555 from the ship,
engla scippend: the creator of angels:
Ne magon þær gewunian "There may not dwell
widfērende, wide wandering men,
280 nē þær elpeódige nor there do strangers
feardes brūcað; 560 enjoy the land;
-81 ah in þære ceastre but in that city
cwealm þrōwiað, torment suffer,
þā þe feorran biðer they who thither from afar
feorh gelædað; lead their life;
and þú wilnast nū, 565 and now thou desirest,
ofer widne mere, over the wide sea,
þæt þú on þa fægðe that thou in that hostility
þinē feorē spilde! thy life shouldst lose!"
285 Him þā Andreas - - - 569 To him then Andrew
ágef ondsware: 570 gave answer:
-86 Usc lust hwæteð "Desire impels us
on þā leódmearce, to that country,
micel módes hyht, the great hope of our mind,
tó þære mæran byrig, to that famous city,
þeóden leofesta, 575 dearest Lord,
gif þú us þīne wilt if thou to us wilt
on merefarode on the sea-shore
miltse gecýðan. thy favor show."
290 Him ondswarode Him answered
engla þeóden, 580 the king of angels,
-91 neregend hra, - - - 581 saviour of men,

	<i>from boat p. 16</i>		
	of nacan stefne : - - - 582		from the boat's stem :
291	<u>We þe</u> estlice		" <u>We thee</u> gladly
292	mid us <u>willað</u>		<u>will</u> with us
	ferigan <u>freóllice</u>	585	<u>freely</u> convey
	ofer <u>fnscas bæð</u> ,		over the <u>fishes' bath</u> ,
	þefne tō þām lande		even to the <u>land</u>
	† þær þe lust myneð - - - 588		<u>which desire</u> urges thee
-95	295 †gesécanne,		to seek,
	siððan ge eowre	590	after ye <u>your</u>
	†gafulrædenne		<u>payment</u>
	†agifen habbað,		<u>have given</u> , <i>I have paid your</i>
	sceattas gescrifene,		the appointed sum,
	swá eow scipweardas		according as the ship-warders
	áras ofer <u>†ýðbord</u>	595	<u>the men over the sea-board</u>
	unnan willað.		will grant to you."
	<u>Him þá</u> ófstlice		Him then quickly
	<u>Andreas</u> wið. - - - 598		<u>Andrew</u> ,
300	300 wine þearfende,		the needy man,
	wordum <u>†mælde</u> : - - - 600		<u>addressed with words</u> :
#	Næbbe ic <u>†fæted</u> gold		"I have no solid gold
	né feohgestreón,		nor store of silver,
1a	675 welan né wiste, - - - 603		wealth nor abundance,
	né wira gespann,		nor the joints of <u>wires</u> ,
	landes né locenra beága, 605		land, nor locked rings,
	þæt ic þe mæge lust áhwettan,		that I may excite thy desire,
	willan in worulde,		thy will in the world,
	swá þú wordé becwist.		as thou with word sayest."
-5	305 Him þá beorna <u>†breogo</u>		Him then the king of men
	þær he on <u>†bolcan</u> †sæt,	610	when he sat upon the beam,
	ofer waroða <u>†geweorp</u> ,		over the dashing of the waves,
	wiðþingode :		addressed again :
	Hú <u>†gewearð</u> þe þæs,		"How doth this befall thee,
	wine <u>leófesta</u> ,		dearest friend,
	þæt þú <u>†sæbeorgas</u>	615	that thou the sea-hills
-8	308 sécan woldes, - - - 616		wouldst seek,

THE LEGEND OF ST. ANDREW.

- 209 *from Latin p. 17*
 merestreama[†] gemet, -- -- 617 the boundary of the sea-streams,
 māðmum bedæled,
 310 ofer[†] cald[†] cleofu
 620 ceóles neósan ? a ship wouldst visit ?
 -11 Nafast þe tó frófre Thou hast not for thy comfort
 on[†] faroðstræte on the sea-street
 hláfes[†] wiste, -- -- 623 the subsistence of bread,
 né hlutterne nor bright
 drync tó dūgōðe : 625 drink for thy support :
 is se[†] drohtað strang severe is the way of life
 þám þe[†] lagoláde for him who a sea-journey
 lange cunnað. long trieth."
- 315 Ðá him Andreas -- -- 629 Then to him Andrew
 þurh andsware, 630 through his answer,
 -16 wís on gewitte, wise in wit,
 wordhord onleác : unlocked the treasure of words :
 Ne[†] gedafenað þe " It befitteth thee not
 nú þe dryhten geaf since to thee the Lord hath given
 welan and[†] wiste 635 wealth and abundance
 and woruldspéde, and worldly prosperity,
 þæt þú andsware that thou an answer
 mid oferhygdum, with arrogance, [ous words ;
 320 sece sárcwide ; shouldst seek, with contumeli-
 selre[†] byð æghwám 640 better is it for everyone
 -21 þæt he[†] eáðmédum that he with modesty *affability*
 ellorfúsne the ready to depart
 oncnáwe cūðlice, should openly acknowledge, *brat*
 swá þæt Crist bebeád as that Christ commanded
 þeóden þrýmfaest. 645 the glorious king.
 We his þegnas sind We are his thanes
 †gecoren to[†] cempum. chosen to battle. [*be his*] warrior
 He is cyning on riht He is rightly king
 325 wealdend and wyrhta wielder and creator
 wuldorþrymmes ; 650 of glorious majesty :
 326 An éce god -- -- 651 one eternal God

364	Gif ge sindon þegnas — — 684 þæs þe þrym áhóf ofer middangeard, swá ge me secgað, and ge <u>geheóldon</u> <u>þæt eow se hálga beád,</u> <u>þonne ic eow mid gefean</u> <u>ferian wille.</u> ofer <u>brimstreámas,</u> swá ge <u>bénan sint.</u> þá in ceól stigon <u>collenfyrhðe,</u> ellenrófe ; æghwilcum wearð on <u>merefaroðe</u> mód geblissod. Ðá ofer <u>ýða geswing</u> Andreas ongann — — 704 <u>merelfendum</u> <u>miltsa biddan</u> <u>wuldres aldor,</u> and þús <u>wordum cwæð :</u> Forgife þe dryhten <u>dómweorðunga,</u> willan on worulde, and in wuldre blæd, meotud <u>manncynnes,</u> swá þu me hafast on þissum <u>síðfæte</u> sibbe gecýðed ! Gesæt him þá se hálga <u>holmwearde neáh,</u> — — 718 <u>æðele be æðelum :</u> Æfre ic ne hýrde þon <u>cymlicor</u>	“ If ye are the servants of him that uplifted his majesty over the whole world, as ye say to me, and ye have observed [you, that the holy one commanded then I you with joy will convey over the sea-streams, as ye petition.” Then stept into the ship the bold of spirit, the famed for valour ; of each one was on the sea-beach the spirit blessed. Then over the swing of waves Andrew began for the sea-sailors <i>farþing men</i> mercy to beg the Lord of glory, and thus spake in words : “ The Lord grant thee the honour of dignity, thy will in this world, and increase in glory, —the Creator of mankind,— as thou hast to me upon this journey friendship manifested !” Then sat himself the holy one near the sea-warder, noble by the noble : Never heard I that in a comelier
-----	--	---

361 362	ceól gebládenne -- -- 722 heahgestreónum hæleð insæton,	ship laden with lofty treasures men sat,
	þeodnas þrymfulle, 725	glorious kings, beauteous thanes!
	þegnas wltige. Ða reordode	Then spake the powerful king,
- 65 365	rice þeoden, éce ælmihtig <u>théht</u>	the eternal, almighty, bade
	<u>his engel gán,</u> mærne maguþegn and <u>mete syllan,</u>	730 <u>his angel go,</u> his glorious attendant and give food,
	† <u>fréfran feascastne</u> ofer <u>flódes wylm,</u>	comfort the wretched men over the flood's gush,
	þæt hie þe teað mihton 735	that they the easier might over the clash of waves
	ofer ýða <u>gebring</u> <u>drohtað adreógan.</u>	their way of life endure. Then was vexed;
- 70 370	Ða gedréfed wearð, onhréred <u>hwælmere,</u>	<u>excited the whale-hive, sea</u>
	<u>hornfisc</u> plegode, 740	the horn-fish plaid, glode through the ocean,
	† glád geond garsecg, and se græga <u>mæw</u>	and the gray mew [ter : circled round greedy of slaugh-
	† <u>wedrcandel</u> swearc, windas weóxon, 745	the weather-candle darkened, the winds waxed,
	wægastgrundon, streámas styredon,	the waves ground together, the streams stirred,
	strengastgurron, - 75 375 <u>wædo gewætte ;</u>	the ropes creaked, <u>wet with the waters ;</u>
	<u>wætere</u> gsa stód 750	water-terror stood with the might of troops.
	þreáta þryðum. þegnas wurdon	The thanes were with terror chilled,
	† <u>acolmóde,</u> - - - 753	none thought
	æinig ne wende þæt he lifgende 755	that he alive
- 48 378	land begete, 756	should reach land,

- 379 *from Vol II p 18* þara þe mid Andreas - 754 of those who with Andrew
 on eágorstreám on the ocean-stream
 380 ceól gesóhte : sought the ship :
 næs him cūð þa gyt 760 as yet they knew not
 -81 hwá þam sæflotan who the sea-floater's
 sund wísode. swimming directed.
 Him þa se hálga To him then the holy man
 on holmwege upon the ocean-way
 ofer árgeblond 765 over the sea
 Andreas þa git, - 766 Andrew yet,
 þegn þeódne hold, the thane faithful to his Lord,
 þanc gesægde, said thanks,
 385 ricum ræsboran, to the powerful chieftain,
 þa he gereordod wæs. 770 when he was satisfied with food.
 -86 Ðe þissa swæsenda "To thee for this reflection
 sóðfæst meotud, may soothfast God,
 lifes leóhtfruma, the giver of the light of life,
 leán forgilde, grant reward,
 weoruda waldend, 775 the Lord of hosts,
 and þe wistgife - 776 and grant to thee the food
 heofonlicne hláf, of heavenly bread,
 swá þú hyldo wið me even as thou grace to me
 390 ofer firigenstreám, over the mighty stream,
 freode gecýðdest ! 780 and peace hast manifested !
 -91 Nû sint geþreáde Now are rebuked
 þegnas mine, my thanes,
 geónge gúðrincas ; my young warriors ;
 gársecgthlymmeð, the ocean roareth,
 T geofont geótende : 785 the pouring sea :
 grund is onhréred, the abyss is excited,
 deópe gedréfed ; deeply vexed ;
 duguð is geswenced, their strength is oppressed,
 395 módigra mægen, the main of the valiant,
 miclum gebysgod. 790 much troubled !
 -396 Him of holme oncwæð - 791 " Him over the sea addressed

396
397

hæleða scippend : - - - 792 the creator of men :

Læt nū gefeferian " Let now go

flōtan ūserne our ship

† lid tō lande 795 our vessel to land

ofer lagufæsten, over the sea-fortress,

and þonne gebīdan and then await

beornas þīne, thy men

thy messengers on land

9 hwænne þū eft cyme. 800 when thou comest back again."

† Edre him þa eorlas Immediately to him the earls

āgefon ondsware, gave answer,

þegnas þrohthearde, the thanes exceeding bold,

þafigan ne woldon - - - 806 they would not consent

þæt hie forlēton 805 that they should desert

æt lides † stefnan at the prow of the ship

leofne lāreow their dear teacher

and him land † curon : and choose land for themselves :

- 5 405 Hwider hweorfað we " Whither can we go

hlāfordleāse, 810 without our lord,

geómormōde, mournful of mood,

gōde orfeorme, of good devoid,

synnum wunde, wounded with sins,

gif we swīcað þe ? if we should shrink from thee ?

We bioð lāðe 815 We shall be odious

on landa gehwām, in every land,

folcum † fracoðe, hateful to the people,

þonne ūra bearn when the sons of men

ellenrōfe famed for courage

820 æht † besittað, sit in council,

hwylc hira sēlāst which of them best

simle gelāste ever performed

hlāforde æt hilde, towards his lord in battle,

þonne hand and rond when hand and shield

on beaduwange, 825 on the battle-plain,

billum † forgrunden - - - 826 ground down with bills *swords*

400

- 10 410

13
413

<i>from Vol II p 19</i>		
414	æt n̄ðplegan, — — — 827	in the hostile play,
	nearu þrōwedon.	suffered straits."
415	þā reordade	Then spake
	rice þeōden,	830 the powerful prince,
-16	wærfæst cyning	the truthful king
	word stunde āhōf :	his word at once upraised :
	<u>Gif þū þegn[†]sie</u>	" If thou be the servant
	þrymsittendes,	of him that sitteth in majesty,
	wuldoreyninges,	835 the king of glory,
	swā þū wordē becwist,	as thou in words assertest,
	rece þā gerȳnu, — — 837	expound the mysteries,
	hū he reordberend	how he the bearers of speech
420	lærde under lyfte.	taught under the sky.
	Lang is þeos siðfæt	840 Long is this <u>journey</u>
-21	ofer fealuwne flōd :	over the fallow flood :
	† frēfra þine	comfort thy
	mægga on mōde,	young men in mood,
	micel is nū gēna	great is now still
	lād ofer lagustream,	845 our voyage over the lake-stream,
	land swiðe feor	very far is the land
	tō gesēcanne ;	to seek ;
	sand is geblonden,	the sand is mixed together,
425	grund wið greote.	the abyss with the strand.
	God eāðe mæg	850 God may easily
-26	heaðolfdendum	to them that sail the deep
	helpe gefremman.	give help !
	Ongan þā gleāwlīce	Then intelligently began he
	gingran sine,	his disciples,
	wuldorspēdige weras,	855 men gloriously blest,
	wordum trymman :	6 with words confirm :
-29	Ge þæt gehogodon,	7 " Ye meditated that,
	† þā ge on holm stigon,	8 <u>when ye embarked on the deep</u>
		<u>sea,</u>
430	þæt ge on fāra folc	that ye among a hostile people
130	feorh gelæddon,	860 would lead your life,

from vol II p 20
 and for dryhtnes lufan — 861

deað þrôwodon,
 on Ælmyrcna

† ædelrice,
 sawle gesealdon.

Ic þæt sylfa wāt,

þæt us gescildeð

scippend engla,

wéoruda dryhten.

Wætere gesa sceal,

† gebýd and gepreatod

þurh þryðcýning,

lagu lácende,

líðra wyrðan.

Swa gesælde iú

þat we on sæbate

ofer waruðgewinn

wada cunnedon,

† faroðridende :

† frécne þúhton

eglefealáda ;

† teágorstreámas

beóton†bordstæðu ;

†brim eft oncwæð,

†ýð ððerre :

hwílum uppástod

of brimes†bósme

on bátes fæðm

† tegesa ofer†ýðlid.

† Ælmihtig þær,

† meotud mancýnnes,

on mereþýssan

beorht basnode.

Beornas wurdon

forhte on móde ;

and for the love of God

would suffer death,

in the *Ælmyrcan*

realm,

865 your soul would offer up.

I myself know that,

that us will shield

the creator of angels,

the Lord of Hosts !

870 The terror of the water shall,

being rebuked and threatened

through the Lord of power,

the dancing wave,

become more gentle.

875 So of yore it befell

that we on the seaboat

over the strife of the waves

† *875 made a trial of*
 † tried the fords,

riding over the waters :

880 terrible appeared

the fearful seaways ;

the ocean-streams

beat the boundary-shores ;

the sea made answer again,

885 one wave to the other :

by whiles uprose

from the bosom of the sea

on the lap of the boat

terror over our waveship.

890 The Almighty there,

the creator of mankind,

upon the sea-beater

bright awaited.

The men were

895 fearful of mood ;

431

-35435

-40440

-45445

448

	from vol II p 20		
448	friðes wilnedon, — — 896		peace they desired,
449	miltsa tō mærum.		mercy from the mighty one.
	þā seó menigo ongan		Then the multitude began
450	clypian on ceóle :		to call in the ship :
	cyning sóna árás,	900	soon arose the king,
51	engla eádgifa :		glory-giver of angels :
	ýðum stilde,		he stilled the waves,
	wæteres wælmum ;		the boiling of the waters ;
	windas þreáde ;		he rebuked the winds ;
	sæ sessade,	905	the sea subsided,
	smylte wurdon		smooth became
	merestreáma gемеотu.		the clashing of the sea-streams.
	þā úre móð áhlóh,		Then laughed our mood,
455	siððan we gesêgon		after we saw [ment
	under swegles gang	910	beneath the path of the firma-
56	windas and wægas		the winds and waves
	and wæterbrógan		and the terror of the water
	forhte gewordne		become ^{fearful} terrified themselves
	for freantegesan.		for fear of the Lord.
	Forþan ic eow sode	915	Therefore I in sooth to you
	secgan wille,		will say,
	þæt næfre forlæteð		that never will desert
	lifgende god		the living God
	eorl on eorðan,		a man on earth,
460	gif his tellen deáh.	920	if his courage avail."
61	Swá hleoðrode		Thus spake
	hálig cempa,		the holy champion,
	þeáwum geþancul		wisely thoughtful
	þegnas lærde,		he admonished his thanes,
	eádig oreta	925	the blessed warrior
	eorlas trymede :		confirmed the men :
64	oððæt hie semninga		until them all at once
	slæp ofereóde,		sleep invaded,
465	mêðe be mæste.		weary beside the mast.
65	Mere sweoðerade,	930	The sea calmed itself,

from vol. II p. 21
 466 ŷða longin - - - - 931

eft oncyrde,

hreoht holmpracu.

þá þám hálgan wearð,

æfter grýrehwile,

gást geblissod.

Ongan þá reordigan

†rædum snottor,

wis on gewitte

wordlocan onspeðnn :

Næfre ic sælidan

selran métte,

mácræftigran - - - 943

þæs þe me þynceð,

rôrend rôfran,

râdsnotterran,

wordes wisran :

ic wille þe,

eorl unforcûð,

anre nú gêna

bêne biddan;

þeah ic ðe beaga lyt,

†sincweorðunga,

syllan mihte,

††ætetsinces,

wolde ic freondscipe,

þeóden þrymfæst,

þinne, gif ic mihte,

begitan góðne.

Ðæs þú gifesthleótest,

háligne hyht

on heofonþrymme,

gif þú lidwërigum

lárna þínra

†tést wyrðest.

the struggle of the waves

turned back again,

the fierce ocean-power.

Then was for the holy one,

after a period of terror,

his spirit blest.

Then began to speak

the prudent of council,

wise of wit

he unlocked the locks of words :

“Never ^{did} I a sailor

better met with,

more powerful

as me thinks,

a more famous rower,

one more prudent of council,

one wiser of word :

I will of thee,

O man well reputed,

one more

boon require ;

though I to thee ^{was little} few ^{rings of gilded hoar} compliments of treasure,

^{that give thee} of ~~solid~~ treasure,

I would thy friendship,

powerful chief,

if I might,

thy good friendship obtain.

Thus mayst thou have grace to

holy hope [thy lot,

in heaven's glory,

if thou to us sea-weary,

of thy instruction

966 be gracious !

-70470

— 1

— 2

of Rowers

-75475

-80480

483

Ann. Vol II p 21

483 Wolde ic anes tō þe, - 966

484 cynerōf hæleð,
cræftes neōsan ;

485 þæt þū me getæhte,
nū þe tir cyning

-86 and miht forgef,
manna scippend,

hū þū wægflotan
† wære bestēmdan,

sæhengeste
~~sæling~~
sundwisaige. -

Ic wæs on gifeðe
iú and nū,

490 sixtyne stōdum†
on sēbāte

-91 merehrēendum,
mundum†freōrig,

eāgorstreāmas :
is þysfane mā :

swā ic æfre ne geseah 985
ænigne mann,

† þryðbearn hæleð,
þe geflicne,

495 steōran ofer†stæfnan.
Streāmwelmlhwileð,

-96 beatað brim†stæðo, [Ms. stæðo]
is þeos bāt fulscrýd,

† fareð fāmigheals,
† fugole geflōst

† glideð on geofene. 995

Ic georne wāt
-99 þæt ic æfre ne geseah

ofer yðlāfe,
500 on sē lēdan

500 syllicran cræft. 1000

I would of one from thee,

famous noble hero,

craft enquire ;

that thou teach me,

970 since now to thee the King glory

and power hath given,

the Creator of men,

how thou to the wave-floater [shut]

- 974 ^{welshed} stained with the salt-sea,

975 to the sea-stallion

976 its swimming directest.

I was by hap,

now and then,

sixteen times

980 on a seaboat

stirring the wave,

the ocean-streams,

freezing as to my hands :

this is once more :

985 yet never beheld I

any man,

powerful hero,

like unto thee,

steer over prow.

990 The stream-bubbling delayeth,

the sea beateth the shores,

this boat is full clothed,

foamy-necked it fareth,

liketh unto a bird

995 it glideth over ocean !

Well I know

that I never beheld

over the leavings of the waves,

upon the sea to lead

a more wondrous craft.

beatep [Ms. beatep]

<u>501</u>	Is þon gelicost . . . -1001	Most like then it is as if it on a landskip stilly stood, where him the <u>storm</u> ^{can} may not or the wind move, nor the waterfloods break him the seamy ^{shining} prowed ^[The] but over the sea he hasteneth swift under sail !
-5505	Ðu eart seolfa geóng, 1005 wigendra hleo, †nalas wintrum †fród : hafast þe on fyrðe faroðlacendes eorles †ondsware : 1015 æghwylces canst worda for worulde, wislic andgít. Him ondswarode 1020 éce dryhten : Oft þæt gesæleð, þæt we on sælade, scipum †under scealcum, þonne sceór cymeð, †brecað ofer bæðweg 1025 †brimhengestum. Hwilum ús on ýðum †earfoðlice gesæleð, on †sæwe, - 1029 þéh we stð nesen, 1030 fréne geféran ; †lódwylm ne mæg manna ænigne, ofer meotudes est, lungre gelettan : 1035	Thou art thyself young, O refuge of warriors, not old in years : thou hast in spirit for thyself a sea-playing man's answer : in every matter thou art knowing of words for worldly converse, thou hast an intelligent under- Him answered [standing." the eternal Lord : "That often befalleth, that we on a seajourney, <u>in ships among our men,</u> when the storm cometh, ^{will} break over the ^{sea} bathway with our ^{ships} ocean-stallions. By whiles to us upon the waves miserably it befalleth, on the sea, though we live through our bold comrades ; [journey, the ^{raging} fury of the flood may not any one of men, against the Lord's will, at once let : ^{hinder}
-10510		
-15515		
516-		
518		

[God]

Andr 1070;

An 535³¹

THE LEGEND OF ST. ANDREW.

518
519
520
-21

áh him lifes geweald
se þe þrimu bindeð,
brúne yða

þýð and þreatað.

He þeóðum sceal

rædan mid rihte,

se þe rôðor áhof,

and gefæstnode

fólmu sinum;

worhte and wréðede,

wuldres fylde

beorhtne boldwelan.

Swá gebledsod wearð

engla fêðel

þurh his ánes miht.

525
-26

Forþan is gesýne,

sóð orgete,

cúð loncnáwen,

þæt þú cyninges eart

þegen gefungen,

þrymsittendes.

Forþan þe sóna

sæholm oncneow,

530

garsecges begang,"

þæt þú gife hæfdes

-31

háliges gastes.

Hærn eft onwand,

† Ar-fôðat geblond;

- egesa gestilde

widfæðme wæg;

† wædu swæðorðdon

34

seoððan hie ongeton

þæt þe god hæfde

535

wære bewunden,

535

se þe wuldres blæd

-1036 He hath power over life
who bindeth the seas,
the brown waves
restrains and threateneth.

1040 He the nations shall
justly rule,
who uplifted the firmament,
and set it fast
with his own hands;

1045 wrought it and established it,
with glory filled
the bright dwelling of wealth.
So blessed was
the dwelling of the angels

1050 through his might alone.

Therefore is it seen,
truly intelligible,
certainly acknowledged,
that thou art the king's

1055 dignified servant,
that sitteth in glory.

Therefore thee straightway
the deep sea recognised,
the circuit of ocean,

1060 that thou hadst grace
of the Holy Ghost.

The tide turned back,
- 1063 the blending of the waves; commotion of
terror stilled of the our-waves

1065 the wide-bosomed wave;

- 1066 the fords subsided
when they perceived

that the God had
with his covenant invested, surrounded these with firm
protection

1070 he who the increase of glory

536

from Vol. II p. 22

gestaðolade - - - - 1071 established
 strangum mihtum. by his strong might!"
 þá hleóðrade Then spake
 hálgan stefne with holy voice
 cempa[collenferhð, 1075 the bold-hearted warrior,
 cýning wyrðude he praised the King
 wuldres wealdend, the Lord of Glory,
 and þás wordum cwæð: and thus spake with words:
 - 40 540 † Wes þú † gebledsod, 1080 "Be thou blessed,
 brego maucynnes, prince of human kind;
 dryhten hælend. Lord the Saviour!
 A þín dóm lifað, For ever liveth thine honour,
 † ge neh † ge feor both near and far
 is þín nama hálig, 1085 is thy name holy,
 wuldre gewlitged beautiful with glory
 ofer werþeóða, throughout the tribes of men,
 - 44 miltsum † gemærsod. magnified with mercies!
 545 Nænig manna is There is none of men
 - 45 under heofonhwealfe, - 1090 under the vault of heaven,
 hæleða cynnes, 1090 none of the race of men,
 þætte áreccan mæg, that may relate,
 oððe rím wíte, or know the number,
 hú þrymlíce how gloriously thou
 † þeóða baldor, - 1094 king of men,
 - gásta † geóccend, 1095 saviour of spirits,
 þíne gife dæleþt. dost thy grace distribute.
 Húru is gesýne, It at least is seen,
 sawla nergend, saviour of souls,
 - 50 550 þæt þú þissum hysse that thou to this man
 hold † gewurde, 1100 hast been gracious,
 and hine † geóngne and him young as he is
 geofum wyrðodest; with gifts hast dignified;
 wis on gewitte wise is he in wit
 and wordcwidum. and sayings of words.
 553 Ic æt efenealdum 1105 I from one of his age

Ann Vol II p 23

- 553 æfre ne mætte. --- 1106 never met
- 554 on mōdsefan in mind
māran snyttro. with greater prudence!''
- 555 Him þā of ceóle oncwæð Him then from the ship an-
 cyninga wuldor, 1110 the glory of kings, lawered
 -56 frægn fromlice prudently he asked
 fruman and tēnde : the beginning and the end :
 Saga þances gleaw, " Say, wise of thought,
 þegn, gif þú cunne, man, if thou know,
 hū þæt gewurde, 1115 how that came to pass,
 be werum tweónum, between two men,
 þæt þa árleásan, that the impious men,
 inwidþancum, with hostile intentions,
 the race of Jews
 560 Iudæa cynn
 wið godes bearne 1120 against God's son
 -61 áhóf hearmcwide. set up an accusation.
 Hæleð unsælige The hapless men
 nó þær gelyfdon believed not there
 in hira liffruman, in their Prince of Life,
 grometgealgmōde, 1125 fierce and ^{wicked}gallows-minded,
 þæt he gód wære : that he was God :
 þeah þe he wundra fela although he many miracles
 weorodum gecyððe, to their tribes exhibited,
 565 sweotulra and gesýnra : evident and visible :
 synnige ne mihton 1130 they sinful might not
 -66 oncnáwan þæt cynebearn acknowledge the royal child
 se þe ácenned wearð that was born
 tó hleó and tó hróðre for a refuge and comfort
 hæleða cynne, to the race of men,
 eallum eorðwarum ; 1135 for all earth's dwellers ;
 æðelinge weox in the prince grew
 -69 word and wísdóm : word and wisdom :
 ah he þara wundra á, but he of miracles ever,
 570 dóm ágende, the lord of power,
 570 dæl ænigne 1140 some portion V. 32 in 2

571

frætre þeode	---	1141	before the proud people
beforan cýðde.			manifested."
Him þa Andreas	-	1143	To him then Andrew
agef andsware :			returned answer :
Hú mihte þæt gewyrðan	1145		" How might that happen
in werþeóde,			in the world,
þæt þú ne gehýrde			that thou hast not heard of
hælendes miht,			the Saviour's power,
gumena leóðost,			O dearest of men,
hú he his gif cýðde	1150		how he showed his grace
geond woruld wíde,			throughout the wide world,
wealdendes bearn ?			he the son of the ruler ?
sealde he dumbum gesprec ;			He gave speech to the dumb ;
deáfe gehýrdon ;			the deaf heard ;
healtum and hreófum	1155		to the halt and the leper
hýgeþblissode,			their spirit was filled with joy,
þa þe limseóce	-	1157	who sick of limb
lange wæron,			long had been,
wérige, wanhále,			weary, wretched,
wítum gebundene ;	1160		bound with sins ;
æfter burhstedum			through the cities
blinde geségon ;			the blind saw ;
swá he on grundwæge			so he on the solid plain
gumena cynnes			of mankind
manige missenlice	1165		many in various ways,
men of deáde			men from death
wordé awehte ;			woke with his word ;
swylce he eac wundra feala			so he also many miracles
cynerof cýðde,			royally glorious ^{the} showed,
þurh his cræftes miht.	1170		through the might of his power.
He gehálgode			He hallowed consecrated
for heremægene	1172		before the multitude
wín of wætere,			wine from water,
and wendan hét,			and bade it change,"
beornum tó blisse,	1175		for the joy of men,

-75575



-80580

-8558A

588

- 588 *from vol II p 24* on þa beterantgecynd. — 1176 into the better nature.
- 589 Swylce he Afédde Also he fed
of fixum twám from two fishes
590 and of fiif hláfum, and from five loaves,
fira cynnes 1180 of the race of men
-91 fiif þúsendo : five thousand :
†feðan sæton the ^{bands}~~troops~~ sat down
reómigmóde — 1184 weary of mood,
reste gefégon in rest they rejoiced
wérige æfter wæðe : 1185 weary after wandering :
wiste þégon the feast they received
menn on moldan, the men upon the earth,
swá him†gemédóst wæs. as was most ^{agreeable to}~~commodious for~~
- 595 Nú þú miht gehýran, Now thou mayst hear, [them.
hyse leófesta, 1190 dearest man,
-96 hú us wuldres weard, how us the Lord of glory,
wordum and dædum, with words and deeds,
lufode in life, loved during life,
and þurh lare†speón and by his teaching drew us
tó þam†fægeran gefeán, 1195 to the fair joy,
þær freó móton, where free they might,
eádige mid englum, blessed among the angels,
eard weardigan, ^{inhabit a country}~~rule the earth~~,
600 þa þe æfter deáðe those namely who after death
dryhten†scað. 1200 seek the Lord !”
601 Ða gen wegese weard Again the ruler of the wave
word hord onleác, unlocked the treasure of speech,
†beorn ofer bolcan the man over the balks
beald reordade : spake boldly :
Miht þú me geseccgan, 1205 “ Thou mightest ^{tell me} say,
þæt ic sôð wite, that I may truly know,
-4 hwæðer†wealdend þín whether thy lord
wundor on eorðan miracles on earth
605 þa he gefremede, when he performed,
605 nalasfeám síðum 1210 no few times

606

folcum tō frōfre, — — 1211

beforan cýðdeþær biscopasand bócerasand ealdormen

1215

æht besæton,mæðelhegende.

Me þæt þynceð

þæt hie for æfstum

inwit syredon,

1220

þurh deópne gedwolan,deóflæs lárum,hæled þinfulse — — 1224hýrdon tē geornewraðum wærlogan ;

1225

hie seó wyrd beswác,

ferleólc and forlærde.

Nú hie lungre sceolon,

wérige mid wérigum,

1230

wraçe þrówian,

biterne þryne

on banan fæðme.

Him þá Andreas — — 1233

ágef andsware :

Sage ic þe tō sōðe

1235

þæt he swiðe oft

beforan fremede

1237

folces ræsrumwundor æfter wundre,

on wera gesiehðe :

1240

swylce ðeogollíceDryhten gumenafolcræd fremede,

swá he tō friðe hogode.

Him andswarode

1245

for the benefit of the people,
revealed them openly

where bishops

and scribes

and princes

sat in council,

interchanging speech.

It seemeth to me

that they through jealousy

conspired mischief,

through deep error,

by the devil's lore,

the men death-devotedtoo readily listened tothe furious warlock; pledge-breaker;

them fate deceived,

seduced and taught ill.

Now shall they immediately,

weary among the weary,

suffer vengeance,

bitter burning

in the embrace of ^{the} foe." *the devil*

To him then Andrew

returned answer :

" I say to thee in sooth

that he very often

performed beforethe princes of the peoplemiracle after miracle,

in the sight of men :

also privately *secretly*

the Lord of men

did public benefits,

as he for their good devised."

Him answered

-10610

-15615

619

-20620

623

- 623 æðelinga helm : - - - 1246 the defence of nobles :
 624 Miht þú, wís hæleð, " Might thou, O wise man,
 wordum geseccgan, say in words,
 625 maga móde róf, O young man, famous of mood,
 mægen þá he cýðde, 1250 how he revealed his power,
 - 26[†] deormód on tægle, the beloved one in secret,
 þá mid dryhten oft, when often with the Lord,
 rodera rædend, the ruler of the firmament
 rúne besæton ? ye sat in council ?"
 Him þá Andreas - - 1255 To him then Andrew
 andsware ágef : returned answer :
 Hwæt frinest þú me ? " What askest thou of me,
 freá leófesta, best beloved lord,
 630 wordum wrætlicum ? with cunning words ?
 and þe wyrða gehwære 1260 and thou every hap
 - 31 þurh snyttru cræft through power of wisdom
 sóð bocnawest ? thyself truly knowest !"
 Ðá git him wæges weard Again with him the guardian of
 wiðþingode : [the wave
 Ne frine ic þe for tæle, 1265 " I ask thee not for blame,
 ne þurh teóncwide, nor for abuse,
 on þhránrade : on the whale's path :
 ac mín hygé blissað, but my mind rejoiceth,
 635 wynnum wridað, buddeth with joys,
 þurh þínet wordlæde 1270 through thy discourse
 - 36[†] æðelum fene. with virtues great.
 Ne feom ic ana þæt, Nor am I that only,
 ac manna gehwám but for every man
 móð hið on hyhte, the mind is in expectation,
 fyrhð afrefred, 1275 the spirit comforted,
 þám þe feor oððe neáh who either far or near
 on móde geman, remembereth in mood,
 - 39 hū se maga fremede, how the young man acted,
 640[†] god-bearn on grundum : the divine child on earth :
 640[†] gástas hwurfon, 1280 souls departed,

Ann Vol II p 25
 641 sohton siðfreme -- -- 1281

† swegles dreámas,
 engla éðel,
 þurh þa æðelan miht.

† Edre him Andreas -- -- 1285
 ágef andsware :
 Nû ic on þe sylfum
 sôðtoncnáwe

- 456 45 wísdómes gewíft
 wundorcrafte,

1290 they sought rejoicing in their
 the joys of heaven, [journey
 the home of angels,
 through his noble might !”

sigespéd geseald :
 snyttrum blóweð
 beorhtre blisse

1295 in wondrous power,
 success in glory given :
 wisely bloweth
 in bright bliss

647 breóst innanweard. -- 1296

Nû ic þe sylfum

1295 Now to thyself I

secgan wille

1296 will ^{that} say to thyself

ór. and ende, x

the beginning and the end,

swá ic þæs æðelinges

as I the noble's

- 506 50 word and wísdóm

word and wisdom

on wera gemóte,

1300 in the concourse of men,

þurh his sylfes mûð,

through his own mouth,

symle gehýrde.

ever heard.

Oft gesamnodon

Often collected

side herigeas

the wide troops

folc unmæte,

1305 uncounted crowds,

tó freán dóme ;

to the lord's doom ;

þær hie hycnodon

there they hearkened to

háliges láre ;

the lore of the holy one ;

- 556 55 þonne eft gewát

then again departed

æðelunga helm,

1310 the defence of men,

beorht bládgifa,

the bright giver of glory,

in bold oðer,

into another building, temple

þær him tógenes

where to meet him

God herigende,

praising God,

658 tó þám meðelstede

1315 unto the place of converse

658	from vol II p 25		
	manige eðmon	— — — 1316	many came
659	snottere sele-rædend :		prudent, wise in council :
	<u>symbel gefegon</u>		ever rejoiced
660	beornas blifðheorte		the blithe-hearted men
	† burhweardes tyme.	1320	in the coming of the prince.
— 61	Swá gesæalde iá,		So it once befell
	þæt se sigedema,		that the ruler of victory,
	† ferde freá mihtig :		the mighty lord went :
	næs þær folces mǎ		there was no greater company
	on siðfæte	1325	on that journey
	sínra leóda		of his own people
	nemne elleffne		than eleven
	oretmægcas,		champions,
665	geteled tîreádige ;		numbered glorious ;
	he wæs twelfta sylf.	1330	he was himself the twelfth.
— 66	Ðá we becómon		When we came
	to þánf cynestóle,		to the royal throne,
	þær getimbred wæs		where was built
	<u>tempel dryhtnes,</u>		<u>the temple of the lord,</u>
	heáh and borngéap,	1335	lofty and arched with pinnacles,
	hæleðum gefrêge,		famous among men,
	wuldre gewlitegod,		beautified with glory,
	husworde ongan		with words of insult began
670	þurh inwithanc		through malicious purpose
	† ealdorsacerd	1340	the high priest
— 71	herme hyspan,		mischievously to revile him,
	hordlocan onspeón,		he opened the treasure-locks,
	wróht webbade :	— — 1343	malice he wove :
	he on gewitte oncneow		he in spirit knew
	þæt we soðfæstes	1345	that we the true one's
	swaðe folgodon,		track followed,
	læston larcwide :		obeyed his doctrine :
— 74	he lungre ahóf,		he raised at once,
675	† wode wiðerhydig,		in language hostile,
	† weán onblonden :	1350	evil unmixed :

676

Hwæt ge sindon <u>tearme</u> - 1351	'Lo ye are wretched
<u>tofer ealle menn,</u> - 1352	above all men,
wadað widlástas,	ye tread wide ways,
weorn geferað	many ye travel
<u>tearfoðsida :</u> 1355	of laborious journeys :
ellþeodiges nu	a stranger's now—
<u>bútan leódrihte</u>	against the law of the land—
lárum hýrað ;	doctrine ye obey :
-80 eadiges orhlytte	deprived of blessing
æðeling cýðað ;	1360 ye announce a prince ;
secgað sóðlice	ye say for truth
<u>þæt mid suna meotudes</u>	that with the son of God
<u>drohtigen dæghwamlice :</u>	ye converse daily :
þæt is duguðum cūð	it is well known to men
hwanon þam ordfruman 1365	whence your prince's
æðelu onwócon.	nobility arose.
He wæs <u>aféded</u>	He was brought up
on þisse <u>folcsceare,</u>	in this district,
-85 <u>cildgeóng acenned</u> - 1369	child-young, born
mid his <u>cneomagum :</u> 1370	with his near relatives :
þús sindon háten	thus are called
<u>þámsittende,</u>	the home-dwellers,
fæder and <u>módur,</u>	his father and mother,
þæs we gefrægen habbað	as we have learned
þurh <u>módgemynd,</u> 1375	by remembrance of mood,
Maria and Joseph ;	Mary and Joseph ;
sindon him æðelum	to him in his family
óðere twegen	are other twain
beornas <u>geborene</u>	men born
<u>bróðorsibbum,</u> 1380	in brotherly love, <i>relationships</i>
suna Josephes,	the sons of Joseph,
Simon and Jacob.	Simon and James.'
Swá hleóðrodon	Thus spake
hæleða <u>ræswan,</u>	the leaders of the people,
dugoð <u>dómgeorne,</u> 1385	the ambitious rulers,

-80

-85

-90

693

from vol II p 20

600 dyrnan þohton 1386
 694 meotudes mihte :
 mán eft gehwearf, 1388
 695 yfelendeleás,
 þær hit ær arás. 1390
 -96 þá se þeoden gewát
 þegna hearra,
 fram þám meðelstede,
 mihtum geswíðed,
 dugeða dryhten,
 sæcan dīgol land :
 he þurh wundra feala
 on þám wēstenne
 700 cræfta gecyðde,
 þæt he wæs cyning on riht 1400
 701 ofer middangeard,
 mægene geswíðed,
 waldend and wyrhta
 wuldorþrymmes,
 an ece god 1405
 eallra gesceafta :
 swylee he óðerra
 unrim cýðde
 705 wundorworca
 on wera gesýhðe. 1410
 -6 Siððan eft gewát
 óðré síðé,
 † getrumę miclę,
 þæt he in temple † gestód,
 wuldres aldor : 1415
 † wordhleóðor ástág
 geond heáhreced,
 háliges láre ;
 710 (synnige ne swulgon, accept
 710) beáh he sóðra swá feala 1420

they thought to hide
 the might of God :
 their sin returned,
 endless evil,
 thither, where it first arose.
 Then the king departed
 the lord of men,
 from the place of converse,
 with power made strong,
 the lord of princes,
 to seek a secret land :
 he through many miracles
 in the desert
 through his power revealed,
 that he was justly king
 over the world,
 with might strengthened,
 the ruler and creator
 of glorious majesty,
 one eternal God
 of all creatures :
 also he other
 wondrous works
 innumerable revealed
 in the sight of men.
 Afterwards he returned
 a second time,
 with a great crowd,
 until he stood in the temple,
 the prince of glory :
 the sound of words arose
 through the high house,
 of the holy one's lore ;
 the sinful
 though he so many true

711

tácna gecýðde, — — 1421

þær hie tóségon.Swylce he wrætlíce
wundorágræfene

† anlicnesse

engla sínra

geseh, sigora freá

on[†]seles swage, — — 1428

-15 715 on twá healfe

torhte gefrætwed,

writige geworhte.

he wordé cwæð :

Ðis is anlicnes

† engelecyнна

þæs brêmostan

mid þam burgwarum

in þære ceastre is ;

Cheruphim and Seraphim

-20 720 þa on swegeldreámum

sindon nemned ;

9 fore[†]onsýneécan dryhtnesstandað stiðferhðe,

stefnum herigað,

hálgum[†]hleóðrum,

heofoncyniges þrym,

meotudes mundbyrd.

Her[†]ámearcod is-25 725 háligra[†]híw,

purh handmægen

áwriten on wealle

wuldres þegnas.

Ða gen wordé cwæð

weoruda dryhten.

heofonhálig gást,

tokens exhibited,
while they looked on.Also he a cunningly
wondrously carved1425 image

of his angels,

beheld, the lord of victories,

on the wall of the room,

on both sides

1430 brightly adorned,

beauteously wrought.

He spake with words :

‘ This is the image

of the races of angels

1435 of the most celebrated

amongst the inhabitants,

in the town that is ;

Cherubim and Seraphim

they in the joys of heaven

1440 are named ;

before the faceof the eternal lordthe stout-hearted stand,

with their voices they praise,

1445 with their holy songs,

the glory of heaven’s king,

the protection of God.

Here is depicted

the form of the holy ones,

1450 through might of hand

upon the wall are carved

1 the ministers of glory.’

2 Again spake with words

the Lord of hosts,

1455 the heaven holy-spirit,

728

	<i>Ann vol II p 27</i>		
728	fore þam heremægene; - 1456		before the multitude;
729	Nú ic bebeóde beácen ætýwan, 730 wundor geweorðan, on weram gemange;	1460	'Now I command a sign to be shown, a miracle to be done, in the midst of men:
- 31	þæt beós onlifnes eorðan sece, wlitig of wage, and word sprece, seçge sóðcwidum;	1465	that this image shall seek the earth, beauteous from the wall, and speak words, say in phrases of truth;
- 35	þý sceolon gelyfan eorlas on cyððe hwæt mīn æðelofsien.		thereby shall believe men in this country what my nobility is.'
735	Ne dorste þæt forhylman, hælandes bebod, wundor fore weorodum,	1470	Then dared it not conceal the Saviour's command, the miracle before the multi- tudes,
	ac of wealle ahleóp fróðfyrngeweorc þæt he on foldan stóð, stán fram stáne;	1475	2 but from the wall leapt down the venerable antique work so that it stood upon the ground, stone from the stone;
	stefn æfter cwom hlúd þurh heardne, hleóðor dynede;		after came a voice loud through the hard one, the noise resounded;
- 40	wordum wemde:		with words it blamed them:
740	wrætlic þuhte stiðhycgendum stánes ongin. Sewte saverdas sweotolum tæcnum;	1480	wondrous seemed unto the proud of heart the undertaking of the stone.
	witig werede, and wordé cwæð:	- 1483	It taught the priests with manifest signs;
- 45	Ge sind unlæde, earma gepohta, 745 searowum beswicene, - 1489	1485	wittily it rebuked them, and said with words: "Ye are rude, of poor thoughts, with snares deceived,

44 from vol II p 27

*746
747*

oððe sæl nyton,
móðetgemyrde.
Ge monetigað
godes éce bearn, and þone
þe grund and sund,
heofon and eorðan
and hreó wægas,
salte sæstreámas
and swegl uppe,

1490 or ye know no better,
marred in mind !
ye rebuke
God's eternal child, and him
who land and sea,
1495 heaven and earth,
and the rough waves,
the salt sea streams,
and firmament aloft,
marked out

-50

750

amearcode
mundum sínum.
Ðis is se ilca
tealwalda god,
þone on fyrendagum

1500 with his own hands.
This is the same
all-ruling God,
whom in days of old

fæderas cūðon :

- 1504

he Abrahame
and Isace
and Jacobe

1505

your fathers knew :
he to Abraham
and Isaac
and Jacob

gife bryttode,
welum weorðode,
wordum sægde,
ærest Habrahame
æðeles gepingu,
þæt of his cynne
cenned sceolde

1510

gave grace,
with wealth he dignified them,
with words he said to them,
first unto Abraham
the compact of his race,
that of his kin
born should

weorðan wuldres god :
is seó wyrd mid eow

1515

be the God of glory :
this wierd is among you
openly intelligible ;

-60

open orgete ;
magan eágum nú
geseón sigores god,
swegles ágend.

1520

now may you with your eyes
see the God of victory,
the lord of the firmament.'

760

Æfer pissum wordum
weorud hlosnode
geond þæt síde sel,
swigodon ealle.

- 1524

After these words
the multitude were astonished
through the wide hall,
they all were silent.

*-63
763*

THE LEGEND OF ST. ANDREW.

from vol. II p. 28

764 þá þá yldestan
 -65 eft ongunnon
 secgan synfulle,
 sôð ne toncneowon,
 765 þæt hit drýcræftum
 †gedôn wære,
 scingelacum,
 þæt se scýna stân
 mælde for mannum.
Mân wridode
 †geond beorna breóst,
 †brandhata nîð
 -40 weoll on gewitte,
 weorm blædum fæg
 770 attor alfæle.
 þær orcnawe (wearð)
 þurh teoncwide
 tweógende mód,
 mægga misgehyd
 morðre bewunden.
 þá se þeoden bebeád
 þryðweorc faran
 -75 stân (on) stræte,
 of stedewange,
 775 and forðgân,
 †foldweg tredan
 grêne grundas,
 godes ærendu
 lârûm lædan
 on þá leodmearce
 tó Channaneum,
 cyninges worde;
 -80 beóðan Habrahame
 780 mid his eaforum twæm,
 780 of eorðscræfe - - - 1559

1525 Then the eldest
 again began
 sinful to say, [not]
 (the truth they acknowledged
 that it by magic arts
 1530 was done,
 by glamour,
 that the bright stone
 spake before men.
Wickedness blossomed
 1535 in the men's breast.
brand-hot malice
 boiled in their mind,
 grew hot the varicoloured
 poison, all yellow.
 1540 There was evident
 through their injurious word
 the faithless mood,
 the ill thought of the men
 with murder wound about.
 1545 Then the king commanded
 the strong work to go
 the stone on the street,
 from the solid plain,
 and go forward,
 1550 tread the earthway
 the green plains,
 God's errand
 in doctrines to lead
 into the district
 1555 of Canaan,
 by the king's word ;
 to command Abraham
 with his two descendants,
 from the earth cavern

- 781 ærist fremman, 1560 to make resurrection,
 782 lætan landreste, to leave their land-rest,
 leoðot gadrigean, limbs to gather up,
 gæste onfôn, spirit to take,
 and geogoðhâdes and of youth
 edniwinge ; 1565 the renewal ;
 and weard cuman, present to come
 - 85 frôde fyrnweotan, (the pious ancient sages)
 folce gecyðan to the people announce
 785 hwylcne hie god mihtum whom they as God in might
 ongiten hæfdon. 1570 had understood.
 Gewât he þa fêran Then set he out to go
 swâ him freá mihtig as him the mighty Lord
 scippend werá the creator of men
 gescrifen hæfde, had appointed,
 ofer mearcwáðu, 1575 over the boundary paths,
 þæt he on Membre becom till he came over Mamre
 beorhte blícan, brightly to shine,
 swâ him bebeád meotud, as him the lord commanded,
 790 þær þa lichoman where the bodies
 lange þrage, 1580 for a long while,
 heáhfædera hrá the corpses of the patriarchs
 beheled wêron. had been concealed.
 Hêt þa ôfslíce He bade then quickly
 upástandan arise
 Habraham and Isaac, 1585 Abraham and Isaac,
 æðeling þridan and third the prince
 - 95 Jacob from the sand,
 Jacob of greóte, to commune with God,
 to godes geþinge, to commune with God,
 795 sneóme of slæpe þám fæstan. speedily from their deep sleep.
 Hêt hie tó þám síðe tgyrwan, He bid them make ready for
 the journey,
 faran tó freán dôme, - 1591 go at the Lord's command,
 sceoldon hie þám folce gecyðan, they were to announce to the
 798 hwá æt frumsceafte - 1592 who in the beginning [people,

THE LEGEND OF ST. ANDREW.

	<i>from vol II p 29</i>		
799	furðum teóde	1594	first produced
799	eorðan <u>tealgréne</u>	1595	the earth all green
	and upheofon,		and lofty heaven,
800	hwær se wealdend wære		who the ruler were
	þe þæt weorc staðolade.		that that work established.
800	Ne dorston þa gelettan		Then dared they not delay
	leng ðwihte	1600	any longer
	wuldorþeýninges word :		the word of the glorious king :
	geweoton þa þa witigan þrý		then went the three prophets
	móðige mearcland tredan,		boldly to tread the march-land,
	forlæton <u>moldern</u>		leaving the house of earth
	wunigean open <u>eorðscræfu</u> :		the grave stand open :
	woldon hie ædre gecýðan		they would at once proclaim
-5	frumweorca fæder.		the father of creation's works.
	<u>þa þæt folc gewearð</u>		Then was the people
805	<u>tegesan</u> <u>geaclod,</u>		terrified with fear,
	þær þa æðelingas	1610	when the nobles
	wordum weorðodon		glorified with words
	wuldres aldor.		the prince of glory.
	Hie þa rícene hêt		Them then quickly commanded
	ríces hirde,		the shepherd of power,
	tô eádwelan,	1615	to their wealth of joy,
	ððre síðe		a second time
-10	sécan mid sibbe		in peace to seek
	swegles <u>dreámas,</u>		the joys of heaven,
810	and þær tô wídan feore		and there for ever
	willum <u>neótan.</u>	1620	at will to enjoy them.
	Nú þú miht gehýran,		Now mayst thou hear,
	hyse leófesta,		dearest of men,
	<u>hú he wundra worn</u>		how he a multitude of miracles
	<u>wordum cýðde,</u>		<u>in words proclaimed,</u>
	<u>swá þeáh ne gelyfdon</u>	1625	<u>yet believed not</u>
	<u>lárum sínum</u>		<u>in his lore</u>
-15	<u>móðblinde men.</u>		<u>the men blind of mood.</u>
815	Ic wát manig nú gyt.	1628	I know yet many

* þæs (neotan)

	<i>Symbol II p 29</i>		
816	micel mære spell, — — — 1629		a great and mighty tale,
	þe se <u>þmaga fremede,</u> 1630		that the man performed,
	rodera rædend,		the ruler of the heavens,
	þa þu <u>aræfnan</u> ne miht,		which thou canst not equal,
	hræðre behabban,		in thy breast comprehend,
	þhygeþances gleaw. — — — 1634		wise of thought, as thou art."
	9 þus <u>Andreas</u> — — — 1635		<u>Thus Andrew</u>
	† on <u>langne dæg</u>		the whole day long
-20	<u>herede</u> hleoðorcwidum		<u>praised</u> in his discourse
	<u>hāliges lāre,</u>		<u>the doctrine of the holy one,</u>
	820 oððæt <u>hine</u> semninga		until him suddenly
	<u>slæp ofereode,</u> 1640		sleep invaded,
	on <u>hrōnrāde,</u>		on the whale's path,
	heofoncynige neh.		nigh to the king of heaven.
	þa <u>gelædan</u> hēt		Then commanded to lead
	<u>lifes</u> brytta,		the giver of life,
	ofer <u>ýða</u> geþræc 1645		over the tumult of the waves
	<u>englas sine,</u>		his angels,
-25	<u>fæðmum</u> ferigean,		in their bosoms to bear,
	on fæder wære,		in the protection of the father,
	825 <u>leofne</u> mid lissum		the dear one peacefully
	ofer <u>lagufæsten,</u> 1650		over the stronghold of the waves,
	oððæt <u>sæwērige</u> /		until the sea-weary
	<u>slæp ofereode.</u>		sleep invaded.
	þurh lyftgelac		Through motion through the air
	on land becwom		to land he came
-29	tō þære ceastre, 1655		unto the city,
	þe him cyning engla		which him the king of angels
	* * *		* * *
	* * *		* * *
	þa þa <u>arās</u> sðigean		then the messengers departed
	830 <u>eādige</u> on upweg,		joyfully on their upward way,
	† <u>teoles neosan.</u> 1660		to visit their home.
-33	<u>Lēton</u> þone <u>hālgan</u>		They left the saint
833	be herestrāte — — — 1662		by the highway

THE LEGEND OF ST. ANDREW.

- 834 swefan on sibbe, — — 1663 sleeping in peace,
 under swegles hleo, under the vault of heaven,
 - 35 bliðne biðan, 1665 ^{calm} joyfully abiding,
 † burhwealle neh, near the city wall,
 his niðhetum; his foes,
 nihtlangne fyrst : a whole night long :
 835 ~~oððæt~~ dryhten forlæt — 1669 until that the Lord permitted *the sun*
 † ðæg candellice 1670 ~~(the day-torch candle)~~
 scire scinan : bright to shine :
 sceadu sweðerodon darkness subsided
 wonn under wolcnum, wan under the welkin, *begin*
 þa com wederes blæst, 1674 then came the storm-blast,
 - 40 hædor heofonleoða 1675 the serene heaven-light
 ofer hofu blīcan. shining over the dwellings.
 Onwoc þa wiges heard, Then awoke the bold in war,
 wang sceawode he observed the plain
 840 fore burggeatum, before the city gates,
 beorgas steape 1680 the steep hills
 hleoðum hlifodon loftily ~~impended~~ *rose*
 ymbe hārne stān, about the hoary stone,
 tigelfagan krafu, dwellings bright with tiles, x
 torras stōdon, towers stood,
 - 45 windige weallas. 1685 windy walls.
 þa se wis oncneow Then the wise man knew
 þæt he Marmedonia that he of Mermedonia
 mægðe hæfde had the land
 845 stðe gesohte, in journey reached,
 swā him sylf bebead, 1690 as he himself had commanded
 þām him foregescraf, who had predestined him,—
 fæder mancynnes. the father of mankind.
 Gesah he þa on greote Then saw he on the sand
 gingran stne, his disciples—
 - 50 beornas beadurōfe, 1695 men famous in war—
 † birihte him before him
 851 swefan on slæpe. — — 1697 slumbering in sleep.

<p>851 He sōna on gann — — 1698</p> <p>852 850 wigen[†] weccean, and wordē cwæð :</p> <p>853 Ic eow secgan mæg, sōð orgete, þæt us gistran dæge on <u>geofones</u> stream, - 55 ofer <u>ārwelan</u>, <u>æðeling</u> ferede. In þam ceole wæs cyinga wuldor, 854 waldend weorðode ; ic his word[†] oncnēow, þēh he his mægwlite bemiðen hæfde. Him þa <u>æðelingas</u> on <u>dsweorodon</u>, - 60 geonge genwidum, [†] gāstgerȳnum : We þe Andreas — - 1717 [†] eade gecyðað 860 sið ūserne, þæt þu sylfa miht ongitan gleawlice [†] gāstgehygdum. Us sǣwērige slāp ofereode ; - 65 þa <u>cōmon</u> <u>tearnas</u> ofer <u>ȳða wylm</u> on flyhte, [†] <u>feðerum</u> <u>hrēmige</u>, 865 us ofslāpendum sāwle ābrugdon, - 68 mid <u>gefeān</u> <u>feredon</u> 868 flyhte on lyfte,</p>	<p>He soon began to wake the warriors, and in words he said : “ I may say to you, a recognizable truth, that us yesterday on the ocean-stream— 1705 over the realm of oars— a noble one conducted ! In the ship was the glory of kings, the ruler honored us ; 1710 I recognized his words, though he his beauty had concealed.” Him the noble ones answered, 1715 the young men with response, in the mysteries of spirit : “ We to thee Andrew joyfully proclaim our adventure, 1720 that thou mayst thyself prudently understand it in the thoughts of thy spirit. Us weary with the sea sleep invaded ; 1725 then came eagles over the fervor of the waves in flight, exulting in their ^{feathers} wings, from us asleep 1730 our soul they parted, with joy they conveyed it 1732 in flight through the sky,</p>
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THE LEGEND OF ST. ANDREW.

from vol II p 30

869 brehtum blfðe, --- 1733
beorhte and liðe,

-70 lissum lufodon ; 1735
and hi lofe wunedon
þær wæs singal sang
and swegles gong,

870 wlitig weoroda heáp
and wuldres þreat : 1740
útan ymbe æðelne
englas stódon,
þegnas ymb þeóden

† þusendmælum :
-75 heredon on þéhðo 1745
hálgan stefne

† dryhtna dryhten ;
dreám wæs on hyhte ;

875 we þær heáhfæderas
háliget oncneówon, 1750
and martyra
mægen unlytel :
sungon sigedryhtne
sóðfæstlic lof, --- -1754

-80 dugoð dómgeorne. 1755
Ðær wæs David mid,
eádig oretta,
Essages sunu,

880 for Crist cumen,
cyning Israhéla ; 1760
swylce we geségon
for suna meotudes,
æðelumfæcne,
† eówic standan

-85 twelfe getealde, 1765
tíreádig hæleð ;

880 eów þegnodon --- -1767
holy archangels

joyous with clamor,
bright and gentle,
kindly they caressed it ;
and they in glory abode
where was eternal song [ment,
and the motion of the firma-
a beauteous throng of multi-
and glorious troop : [tudes
without, around the noble one
angels stood,
thanes around their prince
by thousands at a time :
they glorified on high
with holy voice
the Lord of lords ;
there was joy in hope ;
there we the patriarchs
holy recognized,
and of the martyrs
no little power :
to the Lord of Victory they sung
soothfast praise,
they, noble lovers of justice.
There was David with them,
the blessed champion,
the son of Jesse,
come before Christ,
the king of Israel ;
also we beheld
before the Son of God,
eternal in nobility,
you to stand
twelve in number,
heroes blessed with glory ;
holy archangels

- 886 prymsittende - - - 1766 served you
 887 hálige heáhenglas : sitting in glory :
 þám bið hæleða well 1770 well is it for those men
 þe þára blissa who those blisses
 brúcan móton. may enjoy !
 Ðær wæs wuldres wynn, There was the pleasure of glory,
 wigendra þrym, the majesty of warriors,
 - 901 ædelfc[†]onginn, 1775 noble beginning,
 næs þær ænigum gewinn. nor there had any one toil.
 Ðám bið wæcst[†]ð witod, Misery shall be his lot,
 wite geopenad, punishment revealed,
 890 þe þára (gefeána) scal who ^{to} those joys shall
 † fremde weorðan, 1780 be a ^{devoid} stranger,
 heán[†]hwearfian, shall depart humiliated,
 þonne heonon gangað. when from hence he goes."
 þá wæs módsefa Then was the mind
 miclum geblissod greatly pleased
 - 95 háliges on hréðre, 1785 of the saint in his breast,
 siððan[†]hleóðorcwide after the discourse
 gingran gehýrde, of his disciples he heard,
 þæt hie god wolde in that God would ^{acquit} them
 895 † onmunan swá micles worþry of so much regard
 ofer menn ealle, 1790 above all men,
 and þæt word[†]gecwæð and this word spake
 wigendra hleó : the refuge of warriors :
 Nú ic, god dryhten, " Now I, Lord God,
 ongiten hæbbe have understood
 900 þæt þú on[†]farodstræte 1795 that thou upon the sea-street
 feor ne [†]wære, wert not far from us,
 cýninga wuldor, Glory of kings,
 þá ic on ceól gestáh ; when I mounted the ship ;
 900 þeh ic on[†]ýðfare though I on the sea-journey
 engla þeóden, 1800 the Prince of angels,
 - 9 gásta[†]geócend the Saviour of souls
 903 ongitan ne cūðe. - - - 1802 could not recognize.

frübol II p 31 THE LEGEND OF ST. ANDREW.

- 904 Weorð me nū milde — 1803 Be now merciful to me
meotud ælmihtig, O Almighty God,
— 5 bliðe beorht cyning. 1805 blithe, bright king.
Ic on brimstreāme I on the ocean-stream
spræc worda worn; spake many words;
wāt, æfter nū, 1808 now afterwards I know,
905 hwā me wvrdomyndum who me with honor
on wudubate 1810 on the wood-boat
ferede ofer flōdas : conveyed over the floods :
þæt is frōfre gāst that is the spirit of consolation
hæleða cynne; to the race of men ;
— 10 þær is help gearu there is help ready [one,
mīlts æt mærum, 1815 mercy at the hand of the mighty
manna gehwylcum to every man
sigorspēd geseald, speed of victory given,
þām þe sēceð tō him. who seeketh it from him !"
910 Ðā him fore eāgum Then before his eyes
onsyne wearð 1820 became visible
æðeling tō dýwed a noble one revealed
in þā ilcan tīd, in that same time,
cyning t̄cwicera gehwæs the king of all things living
purht̄cnihtes hād. in the form of a youth.
— 15 Ðā he wordē cwæð, 1825 Then he spake in words,
wuldres aldor : the Prince of Glory :
t̄Wes þū, Andreas t̄hāl, " Hail to thee Andrew,
t̄mid þās willgedryht, with this dear band,
915 ferðegefeonde ; rejoicing in spirit ;
ic þe friðe healde, 1830 I will hold covenant with thee,
þæt þe ne mōton that for thee may not
t̄māngeniðlan, the wicked enemies,
grame t̄grynsmiðas, the fierce snare-makers,
gāste gesceððan. thy soul, oppress." *scathe, hurt.*
— 20 Feoll þā tō foldan, 1835 He fell then to earth,
freðo wilnode *warden* peace implored
921 wordum wis hæleð ; — 1837 the wise man with words ;

- 921 winedryhten frægn 2 - 1838 his dear lord he asked :
 922 Hū geworhte ic þæt, " How could I do that,
 † waldend fīra, 1840 Ruler of men,
 synnig wið seolfne sinning against the very
 sáwla nergend, Saviour of souls,
 þæt ic þe, swá góðne, that I thee, so good,
 ongitan ne meahte could not recognize
 - 25 on wægfare, 1845 on our sea-journey,
 þær ic worda gespræc where I of my words
 mínra for meótude spake before God
 má þonne ic t̅sceólde. - 1848 more than I ought ?"
 925 Him andswarode Him answered
 ealwalda god : 1850 Almighty God :
 No þú swá swiðe " Thou didst not
 synne gefremedest, so great a sin,
 swá þú in Achaia as when thou in Achæa
 ondsæc t̅dydest, madest denial,
 - 30 þæt þú on feor-wegas 1855 that thou on distant ways
 fêran ne cūðe, knewest not to go,
 nê in þá ceastre nor into the city
 † becuman meahte, mightest come,
 930 þing gehêgan, 1860 to hold the council,
 þreora nihta of three nights
 † fyrstgemearces, of the appointed time,
 swá ic þe fêran hêt - - 1862 as I bid thee go
 ofer wêga gewinn ; over the dash of waves ;
 wâst nú þe gearwor now thou the better knowest
 - 35 þæt ic eáðe mæg 1865 that I may easily
 ána gehwylcne advance and further
 † fremman and t̅fyrðran every one
 † fréonda mínra, of my friends,
 935 on landa gehwylc on any land
 † þær me leófst bið ; 1870 that may best please me ;
 - 38 áris nú hrædllice, arise now quickly,
 938 ræd ædre ongit, - - - 1872 at once understand my counsel,

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- 939 beorn[†]gebledsod, — — 1873 blessed man,
swá þe beorht fæder so thee the bright Father
- 40 geweorðað wuldorgifum 1875 may dignify with glorious gifts
tô wídan aldre, to all eternity,
cræfte and mihte. with craft and might.
- 940 Ðú in þa ceastre gong, 1879 Thou go into the city,
under þurglocan, under the burgh-locks,
þær þín bróðor is. 1880 where thy brother is.
- Wát ic Matheus I know Matthew
þurh mænra hand through the hands of sinful men
hrinan heorudolgum to be touched with sword-
heáfodmagan thy dear relative [wounds,
- 45 searonettum beseted; 1885 beset with nets of snares;
þú hine sēcan scealt, thou shalt seek him,
leófne álýsan release the beloved one
of láðra hete, from the hate of foes,
and teal þæt manegu and all that multitude
be him mid wunige 1890 that dwells with him
ælpeódigra of strangers
inwitwrasnum, in hostile chains,
bealuwe[†]gebundene, miserably bound,
him sceal bót hraðe to them shall reparation soon
-50 weorðan in worulde, 1895 be made in the world
and in wuldre leán, and reward in glory,
swá ic him sylfum ær as I before to himself
segende wæs. was saying.
- 950 Nú þú Andreas scealt Now shalt thou Andrew *shall*
tedre genéðan 1900 forthwith venture
in gramra gripe, into the grasp of foes,
is þe gúð weotod to thee is war predestined
heardum heoruswengum, with hard sword-blows,
sceal þín hrá dælan, thy body shall part,
-55 wundum weorðan 1905 through wounds it shall become
wættre gelicost, likest unto water,
956 faran flóde blóð; — — — 1907 thy blood shall flow in streams;

956	hie þin feorh ne magon	1908	they thy life may not
957	deaðe gedælan,		deal to death,
-58	þeh þu drypeþ polie,	1910	though thou suffer stripes,
	synnigra slage.		the blows of the guilty.
	Ðu þæt sār āber,		Do thou endure that sorrow,
	me læt þe āhweorfan		let not turn thee away
	hæðenra brym		the power of the heathen
-60	grim gærgewinn,	1915	their grim ^{iron} javelin-clashing,
	þæt þu gode swice		that thou shrink from God
	dryhtne þinum.		thy Lord.
	Wes ā dōmes georn,		Be ever emulous of glory,
960	læt þe on gemyndum		keep in thy remembrance
	hū þæt manegum wearð	1920	how that was among many
	fira gefrege		men well-known
	geond feala landa,		throughout many lands,
	þæt me þ hysmredon,		that me reviled,
	bennum fæstne,		bound fast with wounds,
-65	weras wansælige ;	1925	unblest men ;
	wordum tyrgdon,		with words they abused me,
	slōgon and swungon ;		they struck and scourged me ;
	synnige ne mihton		sinful they might not
	þurh sārwide		through injurious speech
965	sōð gecyðan,	1930	the truth make known,
	þā ic mid Iudæum		when I among the Jews
	gealgan þehte :		the cross covered :
	rōd wæs āræred,		the rood was reared,
	þær rinca sum		then a certain man
-70	of minre sidan	1935	from my side
	† swāt ūt forlēt,		let out the blood,
	dreór tō foldan.		the gore upon the ground.
	Ic ādreáh feala		I suffered many
970	yrmda ofer eorðan :		miseries on earth ;
	wolde ic eow on þon,	1940	it was my will for you thus,
-73	þurh blifðne hyge,		through my merciful mind,
973	† bysne onstellan,	---1942	to set up an example,

give

from Vol II p 33

- 974 swā on tellþeode — — — 1943 as on this foreign land
 ŷwed wyrðeð. shall be made manifest.
- 75 Manige sindon 1945 Many are there
 in þisse mæran byrig in this famous city
 þara þe þu gehworfest whom thou shalt turn
 tō heofonleōhte, to the light of heaven,
 975 þurh minne naman, through my name,
 þeah hie morðres feala 1950 though they much slaughter
 in fyrndagum in days of old
 gefremed habben. have done."
Gewāt him þa se halga Then departed the holy one
 hefonas sēcan, to seek the skies,
 eallra cyninga cyning, 1955 the King of all kings, to seek
 þone clānan hām the pure home
teādmēdum upp, with ^{(to kindne) on high} happiness aloft, :
 þær is ar gelang, where bliss is along
 980 fira gehwylcum of every man
 þām þe hie fīndan cann. 1960 who can find it.
 Ða wæs gemyndig, Then was mindful,
 mōdgeþyldig, patient of mood,
 beorn beaduwe heard ; the man stout in battle ;
 eode in burh hraðe quickly went into the burgh
- 85 anræd oretta 1965 the steadfast champion
†elne†gefyrdred ; advanced with valour ;
 †maga mōde rôf, the man famous of mood,
 meotude getreowe, faithful to his lord,
 985 †stōp on stræte ; stepped on the street ;
 stīg wīsode : 1970 the road directed him :
 swā him nānig gumena so him none of men
 ongitan ne mihte, might recognize,
 synfulra geseón ; none of the sinful see ;
 hæfde sigora weard the lord of triumphs had.
- 90 on þām wangstede 1975 upon the plain
 wære betolden fenced with protection
- 991 leofne leōdfruman, — — — 1977 the dear chieftain,

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991	mid lofe stnum. - - - 1978	<u>with his praise.</u>
992	Hæfde þá se æðeling ingeprunge,	1980 Then had the noble pressed in,
	Cristes cempa, carcerne neh.	Christ's champion, nigh unto the dungeon.
	Geseh he hæðenra hlóð ætgædere,	He beheld of the heathen a troop together,
-95	fore hlindura hyrdas standan,	1985 before the doors watchmen standing,
	seofone ætsonne :	seven together :
	æalle swylt fornam,	death tore them all away,
995	druron dómleáse,	hapless they fell,
	deáðræs forfeng,	1990 the death-rush clutched them,
	hæleð heorodreórig.	a hero dropping blood !
	Ða se hálga gebæd	Then the saint implored
	bilwtne fæder,	the pious father,
	† breóstgehygdum	in the thoughts of his ^{mind} breast
1000	herede on hēhðo	1995 he praised on high
	heofoncyniges	of heaven's king,
	goddryhten-dóm.	of God the ^{majesty} lord the glory.
	† Dura sônatonarn -	-1999 Soon he attacked the door
1000	purh handhrine	through hand-touch
	háliges gastes,	2000 of the holy ghost,
	ond þær in eóde	and entered there ⁱⁿ
	telnes gemyndig,	mindful of valour,
	hæle hildedeór.	the man a beast of battle.
	Hæðene swæfon	The heathen slept
-5	dreóre druncne,	2005 drunken with blood,
u/	deáðwang idon.	the death-plain they ^{made red on the} rode.
	Geseh he Matheus	He saw Matthew
	in þam morðorcofan,	in the den of death,
1005	hæleðhygerófne	the hero famous of mind
	under heólstorlocan	2010 within the gloomy locks
-8	secgan dryhtne lof,	singing praise to the Lord,
1008	dómweorðinga - - - 2012	glory

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- 1009 engla peodne. 2013 to the King of angels.
 He þær ana sæt He sat there alone
- 1010 † geoðum geomor 2015 sad of mind
 im þam gnornhofe. in the cave of malice. [mament
 Gesah þær under swegle He saw there beneath the fir-
 swæsne geféran, his dear comrade,
 1010 hálig háligne; holy the holy one;
 hyht wæs geniwad. 2020 hope was renewed.
 Arás þa tógenes, He arose then to meet him,
 gode þancade he thanked God
 þæt þe hie on sunde that they each other in safety
 æfre móston ever might
- 1015 geseón under sunnan; 2025 behold beneath the sun;
 sib wæs gemæne peace was between
 bām þam gebróðrum, both the brethren,
 blis edniwe; joy renewed;
 1015 † æghwæder ððerne each the other
 † earmel beþehte, 2030 with his arm embraced,
 † cyston hie and telypton; they kissed and clipped each
 Criste wæron begen to Christ were both. [other;
 leófe on móde. dear in mood.
 Hie leóht ymbscán The light shone round them
- 1020 hálig and heofontorht, 2035 holy and heaven-bright,
 † hræder innan wæs the breast within ^{and}
 wynnnum æwelled. ~~welled on~~ bubbled with joy.
 Ðá wordé ongan Then with words began
 1020 ærest Andreas Andrew first
 æðelne geféran, 2040 his noble comrade,
 on clustorcleofan in the prison-house
 mid cwide snum, with his word,
 grétan godfyrhtne; to greet, the fearer of God;
 sæde him gúðgeðingu, he told him the compact of war,
 1025 † feohtan færa monna: 2045 the battle of the ^{hostile men} foes:
 Nú is þin folc on luste "Now doth thy people desire
 1026 hæleð hider on * * 2047 the heroes hither * *

[Ms. corrector q. v.]

<u>1027</u>	* * gewyrht	2049	* * *
	* * *		* * *
	eardes neosan.	2050	their native land to seek."
	Æfter þissum wordum		After these words
	wuldres þegnas,		the servants of glory,
	begen þá <u>gebróðor</u>		the two brethren
	tó <u>gebede</u> <u>hyldon,</u>		bent down to prayer,
- 30	<u>sendon hira béne</u>	2055	<u>they sent their petition</u>
	fore bearn godes,		<u>before the Son of God,</u>
	swylce <u>se hálga</u>		also the holy one
	in þám harmlocan		in the place of torment
1030	<u>his god</u> <u>grétte,</u>		addressed his God,
	and him <u>geóce bæd,</u>	2060	and prayed to him for aid,
	hælend helpe		his Saviour for help
	ærþon hráþrunge		before his body should fall
	fore hæðenra		before the heathens'
	hildeþrymme ;		warlike prowess ;
- 35	ónd þá gelædde	2065	and then led forth
	of leoðobendum,		from the fetters,
	frám þám fæstenne		from the prison
	on frið dryhtnes,		into the Lord's protection,
1035	tá and hundteontig		two and a hundred
	geteled ríme,	2070	told by number,
- 38	swylce feowertig		also forty
	* * *		* * *
- 39	generede fram nǫðe.		saved from malice.
	Ðær he nænige forlet		There he left not one
- 40	under <u>þurglocan</u>	2075	under the city-locks
	bendum fæstne,		fast in bonds,
- 41	né þær wífa þá gyt,		nor yet of the women,
	weorodes tó-eacan,		the increase of the troop,
1040	anes wana		wanting one
1042	* * *	2080	* * *
	* * *		* * *
1042	* * þe fiftig	2082	* * fifty

1043	forhte gefreoðode; --	2083	from terror freed;
	† fægen wæron siðes,		glad were they of their journey,
	lungre leordon,	2085	quickly they departed,
	nalas leng bidon		not longer did they await
-45	in þam gnornhofe		in the house of sorrow
	gûðgeþingo.		the settlement of war.
1045	Gewât þa Matheus		Then Matthew went
	menigo lædan	2090	to lead the multitude
	on gehyld godes,		into God's protection,
	swâ him se hálga bebeád,		as the holy one commanded,
	weorod on wilstð		his troop on their welcome
	wolcnum beþehte,		concealed by a cloud, [journey
	þe læs him scyldhátan	2095	lest him the accusers
	scyððan cōmon		might come to injure
-50	mid tearhfare,		with ^{a flight of arrows} sounding round of the arrow,
	† ealdgentðlan.		their old foes. [gether
1050	Ðær þa mōdigan mid him		There the courageous ones to-
	mæðel gehēdon,	2100	held converse,
	treowgeþofstan,	2101	the true comrades, [another.
	ær hie on tu hweorfon.	2102	ere they departed from one
	Ægðer þara eorla		Each of the men
	ōðrum trymede		confirmed in the others
	heofonrices hyht,	2105	the hope of heaven's kingdom,
	helle witu		the pains of hell
-55	wordum werede.		with words kept off.
	Swâ þa wigend mid him,		So the warriors with them,
1055	hæleð hygerōfe,		the men noble of mood,
	hálgum stefnum	2110	with holy voices,
	cempan†coste		the ^{first} choice champions
	cyning weorðodon		glorified the king
	wyrda waldend,		the ruler of fates,
	þæs wuldres ne bið		of whose glory shall not
	æfre mid teldum	2115	ever in the ages among men
	ende befangen.		the end be comprised.
1060	Gewât him þa Andreas --	2117	Then went Andrew

? e. d. d. d.
id. d. d.

	inn on ceastre - - - 2118	into the city
1060	glædmód gangan,	glad of mood, [cruel ones,
1061 1060	tó þæs þe he gramra gemót,	thither where he a meeting of the
1061	fára folcmægen, 2121	a general assembly of the foes,
1062	gefrægen hæfde ;	had heard of ;
	oððæt he gemette	until he found
	be mearcpaðe	by a border-path
	standan stræte neáh . 2125	standing near the road
	stapul ærenne.	a brazen pillar.
- 65	Gésæt him þá be healfe,	He sat him there beside,
	hæfde hluttre lufan,	pure love had he,
1065	éce upgemynd,	eternal remembrance of heaven,
	engla blisse ; 2130	the bliss of angels ;
	þanon basnode	thence he awaited
	under burhlocan	within the city's enclosure
	hwæt him guðweorca	what deed of warfare
	gifeðe wurde.	should befall him.
	þa gesamnedon 2135	Then collected
	side hêrigeas	their wide bands
- 70	folces frungáras	the leaders of the people
	tó þam fæstenne,	unto the fortress,
1070	wêrleásra werod ;	the troop of false ones ;
	wæpnum cômôn 2140	with weapons came
- 71	hæðne hildfrecan,	the heathen warriors, [fore
	tó þæs þe hæftas ær	because their captives there be-
- 72	under hlinscúwan	in the dark shadow
	hearm þrôwedon.	had suffered anguish.
	Wendon and woldon, 2145	They thought and would,
	wiðerhygende,	apostates as they were,
- 75	þæt hie on elpeódigum 217	upon the strangers
	æt geworhton.	make their meal,
	weotude wiste ;	their appointed feast ;
1075	him seó wêngeleáh, 2150	their hope deceived them !
	siððan mid tordre	since with their troop
- 77	carcernes dura - - - 2152	the prison-doors

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- 1078 eorre æschberend -- 2153 the fierce spear-bearers
 opene fundon,
 onhliden thamera geweorc undone the work of hammers,
 hirdas deáde. 2156 dead the keepers.
- 80 Hie þá unhydige They then sad-minded
 eft gecyrdon back returned
 1080 luste berorene, deprived of their desire,
lādspell beran ; 2160 to bear sad tidings ;
 sægdon þám folce they told the people
 þæt þær feorrcundra, that of the strangers there,
ellreordigra, the foreigners,
ænigne tó lāfe not one remaining
 in carcerne 2166 in the prison
twicne ne mētton ; alive they found ;
- 85 ac þær theorodreórige but there bloody
 hirdas lægon the keepers lay
 1085 gæse on greóte, ^{of life} pale on the sand,
 gāste berofene 2170 of life deprived
fægra fæschaman. the carcasses of the slain.
 Þa wearð forht manig Then was terrified many
 for þám færspelle a leader of the people
folces ræswa, at the sudden news,
 heán hygegeomor, 2175 shamed, sad of mood,
 hungres on wenum in expectation of hunger
- 90 blātes beódgæstea ; a pale guest at the table ;
 nyston beteran ræd they knew no better counsel
 1090 þonne hie þá behlidenan than the dead they feed on the dead
 him to lifnere 2180 to ^{live} support of their ^{own} lives ^{dead} [works
 1095] to feed on ;
gefeormedon ; for the doorkeepers was
duruþegnum wearð in one hour
 in āne tīd for all at once
 eallum ætsomne through hard fortune
 þurh heard gelác 2186 the deathbed spread.
hildbedd stýred.
 1095 Ðá ic lungre gefrægn -- 2187 Then I learned at once

64 *from vol II p 88* THE LEGEND OF ST. ANDREW.

1095	leóde tósomne	2188	that the people together
96 1097	burgwaru bannan ;		the citizens were summoned ;
1096	beornas cōmon,	2190	the men came,
1097	wiggendra <u>bræt</u> , <i>cōmon</i>		a troop of warriors <i>came</i>
	wiggum gengan	2192	riding on horses
1098	on mearum mōdige,		proudly on steeds,
	mæðelhegende,		counselling together,
	†æscumf dealle.	2195	proud with their spears.
	Þā wæs feallgeadoþ		Then was together
1100	tō þām pingstede		in the public place
	þeodfesamnod ;		the people collected ;
1100	lêton him þā betweonum		they let between them
	tān wisian	2200	the lot decide,
	hwylcne hira ærest		which of them first
	ððrum sceolde		should to the rest
	tō fōddurþege		for food
	feores ongildan ;		his life give up ;
	†hluton hellcræftum,	2205	they cast lots with hellish power
	† hæðengildum.		<i>arts, counted</i> before the heathen gods <i>counted</i>
5	† teledon betwinum.		they counted between them.
	Ðā se tān gehwearf		Then went the lot
1105	†efne ofer ænne		even over one
	†ealdgestða,	2210	of the old comrades,
	se wæs uðweota		who was a councillor
	eorla dugode,		to the princes of the nobles,
	heriges on ðre ;		a leader of the host ;
	hraðe siððan wearð		soon was he
	†fetorwrasnum fæst	2215	fast bound in fetters
	†feores orwēna.		without hope of life.
-10	Cleopode þā tcollenferhð		Then called out the fierce-
	†cearegan reorde,		<i>in a sorrowful voice</i> with sad speech, [minded man
1110	cwæð he his sylfes suna		said he his own son
	syllan wolde	2220	would give
-12	on æhtgeweald,		into the general power,
1112	†eaforan geóngne,	2222	his young offspring,

- 1118 *Symbol II p 37* lifes tō lisse. --- 2223 to redeem his own life.
 Hie þa lāc hraðe They the offer soon
 †þēgon tō þance; 2225 thankfully accepted; [sirous,
 þeód wæs oflysted, the people were earnestly de-
 -15 metes mōdgeomre, mourning for meat,
 næs him tō mādme wynn no joy had they in treasure
 1115 hyht tō hordgestreónum, no hope in hoarded wealth,
 hungre†wæron 2230 with hunger were they
 þearle†geþreatod, fiercely oppressed,
 swā se þeódsceaða so the mighty plague
 hreów ricsode. fiercely ruled.
 Þá wæs rinc manig, Then was many a warrior,
 guðfrec guma, 2235 man fierce in war,
 ymb þæs geongan feorh about the young man's life
 -20 breóstum onbryrde. in breast excited
 tō þam þeadulāce; to the battle play;
 1120 wæs þæt weátācen the fatal token was
 wide†gefrege, 2240 widely famous,
 geond þa burh†bodad throughout the town proclaimed (1)
 beorne manegum, to many a man,
 þæt hie þæs cnihtes†cwealm that they the young man's death
 †corðre†gesohton in troops should seek
 duguðe and †eógode, 2245 with young and old,
 dæl onfengon should take their part
 -25 lifes tō leofne. for the support of life.
 Hie lungre tō þæs, They therefore at once,
 1125 hæðene heargweardas, the heathen idolaters,
 †here samnodon 2250 collected a ^{an army} troop
 ceasterwarena; of the citizens;
 †cyrm upp †stāh. their noise went up.
 Þá se geónga ongann Then the youth began
 geómran stefne, with voice of lamentation,
 gehafted for herige, 2255 chained before the troop,
 hearmleóð galan, a song of anguish to sing,
 1130 †freónda†feásceaft --- 2257 deprived of friends

1130 1130	frīdes wilnian ;	2258	to beg for mercy ;
1130 1130	né mihtfearmsceapen	2260	find pity [people,
1131	are findan		or ^{protection} peace at the hands of the
1132	freoðe æt þam folce,		which would life
	þe him feores wolde		or existence grant him ;
	tealdres geunnan ;		D the wretches had <i>apparent</i>
	hæfdon æglæcan	2265	chosen hostility,
	sæcce gesohte,		the sword's edge should,
	sceolde sweordes ecg,		sharp and hard with scouring,
- 35	scerp and scūrheard,		^{from} in the hand of the foe,
	of sceaðan folme,		variegated with marks of fire,
1135	fýrmælum fæg,	2270	seek out the life.
	feorh æcsigan.		<u>Then that to Andrew</u>
	Ða þæt Andrea		<u>seemed pitiful,</u>
	earmlíc þuhte,		a general evil hard
	þeodbealo þearlic		to bear,
	tōtgepolianne,	2275	that he so innocent
	þæt he swā unscyldig		from life should
	tealdre sceolde		so soon depart.
- 40	lungre linnan.		∴ The general hate was
	Wæs se leódhete		savage
1140	bróthheard	2280	heavy shook
	brymman sceócon		moody warriors
	móðige maguþegnas		lusting for murder,
	morðres on luste, - - - 2		they would at once
	woldon æninga		famous for valour,
	ellenrôfe,	2285	on the cut ^{head} <i>male-birth, male child</i>
	on þam hysebeorðre		the <u>skin</u> wound,
	heafolan gescēnan,		with javelins pour out ;
- 45	garúm ageótan ;		him God defended
	hine god forstóð		holy from above
1145	hálig of hēhðo - - - 2289		against the heathen people ;
	hæðenum folce ;	2290	he commanded the weapons of
- 47	hét wæpen werá,		likest unto wax, [the men,
1147	wexe gelicost, - - - 2292		

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- 1148 on þam orlege - - - 2293 in the onset
eall formeltan, all to melt away,
þy læs scyldhatan 2295 lest the foes
sceaðan mihton, might injure him,
- 50 | egle tonsacan the terrible apostates
ecga þryðum. with the edges of swords.
- 1150 Swa wearð alýsed Thus was rescued
of leódhete 2300 from the popular hate
geóng of gyrne ; the youth from his misery ;
gode ealles þanc all thanks be to God
dryhtna dryhtne, the Lord of lords,
þæs þe he dóm gifeð because he giveth justice
gumena gehwylcum 2305 to every man
þara þe geócefto him that aid from him
- 55 | seceð mid snytrum ; wisely seeketh ;
þær bið symle gearu there will be ever ready
1155 freónd unhwílen an eternal friend
þam þe hie findan eann. 2310 for him who can find him.
þá wæs wóp hæfen Then was weeping uplifted
in wera burgum, in the towns of men,
- 58 | hlúd heriges cyrm, the loud outcry of the host,
hreópon friccan, - - - 2314 heralds shouted,
mændon meteleáste, 2315 they moaned the famine,
mêðe stódon weary they stood
- 60 hungre gehæfte. with hunger bound.
Hornsalu wunedon The spired halls remained
1160 wæste winræced, the winehouses empty,
welan ne benohton 2320 wealth needed not
beornas to brúcanne the men to enjoy
on þa bitran tíð ; in that bitter tide ;
gesæton searupancle the wise of thought sat
sundor to rúne apart in council
termðu feahtigan, 2325 their misery to investigate,
næs him to éðle wynn ; they had no pleasure in the
- 1165 | tregn þat gelóme - - - 2327 then often asked [land ;

from vol II p 23

1165
1166

† freca ððerne; - - - - 2328

one warrior the other ;

1167

Nē þe he se þe hæbbe
holde lāre,

2330

“Let him not hide it who hath
a beneficial counsel,
wisdom in mind !

on sefan snyttro.
Nū is sæl cumen,
þreá ormæte ;
is nū þearf micel
þæt we wīsfæstra
wordum hýran.

2335

Now is the occasion come,
an immeasurable plague ;
now is it very needful
that we of the wise
the wórd's should obey !”

- 70

þā for þære dūgoðe
deóful fetýwde,

Then before the chiefs
a devil appeared,

1170

wann and wliteleás
hæfde wériges hīw.

2340

wan and colourless
he had the look of one accursed.

Ongan þā meldigan
morþres brytta

Then began to point out
the prince of murder,

þelle hinca, - - - - 2343

the hate of hell,

þone hālgan wer,

the holy man,

wiðerhygende
and þæt word gecwæð :

2345

with hostile thought
and these words said :

- 75

Hēr is gefēred

“ Hither is come

oferfeorne weg

from a long way off

æðelinga sum

a noble

1175

innan ceastre,

2350

into the city,

ellþeódigra,

a stranger,

þone ic Andreas

whom I Andrew

nemnan hērde ;

heard call ;

he eow neón gesceód,

he has given you

þā he afērede

2355

when he bore away

of fæstenne

from your fortress

- 80

manncynnes mā

more of men

9 þonne gemét wære ;

2358

than was right ;

1180 nū ge magon eáðe

now may you readily

oncýðdæda

2360

the strange deeds

- 82

wrecan f on gewyrhtum ;

avenge upon the doers ;

1182

læstað . . . spor - - - - 2362

let . . . the spur

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- 1183 irentecgheard, - - - 2363 iron hard of edge,
tealdorgeardt sceoran, ~~rae~~ the dwelling of life,
fæges feorhhord; 2366 the soul-hoard of the mortal;
 gād frowlice go boldly
 - 85 þæt ge wiðerfeotend that ye your adversary
wiges gehnægan. from his war may subdue."
 1185 Him þā Andreas To him then Andrew
 āgef andsware : 2370 gave answer :
 Hwæt þū þristlice " Lo thou impudently
 þeode lærest, teachest the people,
bealdest tō beadowe, encouragest them to strife,
 wāst þe bæles cwealm knowest that thy ^{instrument} death of fire
 hātne in helle, 2375 is hot in hell,
 and þū here fýsest, - 2376 and yet ledest a host,
 - 90 fēðan tō gefeohte; a troop to battle;
 teart þū fag wið god thou art a foe to God
 1190 dugoda demend. the Lord of glories.
 Hwæt þū deofles stræl 2380 Lo ! thou shaft of the devil
 † fcest þine yrmðo, increasest thy misery,
þe se ælmihtiga wherein thee the Almighty
heanne gehnægde, humble bent down,
 and heolstor besceaf and ^{created} the darkness
 þær se cyninga cyning 2385 where the King of kings
 † clamme belegde, - - - 2386 with chains did load thee,
 - 95 and þe siððan ā and thee ever since
 Sāta nemndon Satan have called
 1195 þa þe dryhtnes tæ - - - 2389 they who the Lord's law
dēman cūðon. 2390 could judge."
 Ðā git se wiðermēda Yet the adversary
 wordum lærde taught with words
 folc tō gefeohte, the people to the contest,
 feóndes cræfte : with hostile craft :
 Nū ge gehýrað 2395 " Now ye hear
 hæleða gewinnan, the foe of your people,
 1200 se þissum herige mæst - 2397 who to this host the greatest

from vol II p 39

1200

hearma gefremede. 2398

harm hath done.

201/200

þæt is Andreas

That is Andrew

se me onfiteð

2400

who railleth on me

1202

wordum wrætlicum

with cunning words

for wera menigo.

before the multitude of men!"

Ða wæs beácen boden

Then was the signal given

burhsittendum ;

to the inhabitants ;

áhleoþon hildfrome

2405

bold in war they leaped forth

hériges brehtme,

with the clamour of a host,

- 5

ond to[†]weallgeatum

and to the wall-gates

wigend þrungon,

the warriors thronged,

1205

cene funder cumbulum

strong ^{bold} beneath their ensigns

†corðre micle

2410

with a mighty troop

to þam orlege,

to the onset,

ordum and þordum.

with points and shields.

þa wordé cwæð

Then spake with words

weoroda dryhten,

the Lord of hosts,

meotud mihtum swið

2415

God strong in might

sægde his magoþegne :

said unto his servant :

- 10

scealt þu Andreas

"Thou shalt Andrew

†ellen fremman,

accomplish a deed of valour,

1210

ne[†]mið þu for ~~menigo~~ = 2419

~~shrink~~ ^{hide} not thou from the mul-

†ah þinne móðsefan

2420

but thy mind

staðola wið strangum :

[titude strengthen against the strong :

nis seó stund latu,

the time is at hand

þæt þe wæltreówe

when thee the savages

witum belegað,

with torments will afflict,

cealdan[†] clommum ;

2425

with cold bonds ;

cýð þe sylfne,

manifest thyself,

- 15

herd hyge þinne,

harden thy mind,

heortan staðola,

confirm thy heart,

1215

þæt hie mín on þe

that they in thee my

mægen[†] oncnáwan ;

2430

power may recognize ;

ne magon hie and ne móton

they may not and must not

1217

ofer míne ést - - - 2438

against my will

Andr II 2m

An 1235

THE LEGEND OF ST. ANDREW.

from vol II p 39

- 1218 þinne lfchoman, 2436 thy body,
 lehtrum scyldige, guilty sinners,
 deaðe gedælan, 2435 deal to death, *[wounds]*
 þeah þu drype þolige, though thou mayst suffer
 - 20 myrcet mānslaga dark of the slaughterers *wicked stripes*
 ic þe mid wunige. I abide with thee!"
- 1220 Æfter þām wordum com After these words came
 werod unmæte, 2440 a measureless multitude,
 lyswellaŕsmeoðas - 2441 criminal lore-smiths
 "midflindgecrōde, - 2442 with the ~~ensign~~ of shielded crowd
 bolgenmōde angry of mood
 bæron út hræðe they quickly bore out
 and þām hālgan þær 2445 and then the holy man's
 handa gebundon. hands they bound.
- 25 Siððon geyped wæs Then was revealed
 æðelinga wynn, the joy of princes,
 1225 and hie andweardne and they him present
 eágum meahton 2450 with their eyes might
 gesiön sigerōfne. behold victorious.
 þær wæs sec manig *v sec*
 1225 þon þām wælwange 2453 upon the fatal plain
 wiges oflysted, 2455 lusting for war,
 leóða duguðe; among the leaders of the people;
 lyt sorgodon little cared they
 - 30 hwylc him þæt fedleán what their reward
 æfter wurde. should after be.
- 1230 Héton þá lædan Then bid they lead him
 ofer landsceare, 2460 over the country,
 þrægmælum teón, to drag him bit by bit,
 torngeniðlan, the angry foes,
 swá hie hit frēcnost, as they most furiously
 findan meahton; could devise;
 drōgon deórmōde 2465 savagely they dragged him
 æfter dūnscrefum through mountain-caverns
 1235 ymb stānhleoðo, - 2467 about the stone-hills,

1235 1235	stearcedferðe, — — — 2468	hardened of mind,
1236 1236	efne swá wide swá	even as far as
1237	wegas tólágon,	2470 <u>the roads lay before them,</u>
	enta tærgeweorc,	the antique work of giants,
	† innan burgum,	2472 <u>within the towns</u> [stones.
	stræte stánfáge.	the street varicoloured with
	Storm upp áras	<u>The storm uprose</u>
	æfter ceasterhofum,	<u>above the city dwellings,</u>
	† cirm unlytel	no little uproar
-40	hæðnes heriges ;	of the heathen band ;
	wæs þæs hálgan lic	the body of the saint was
1240	sárbennum soden,	with sore wounds sodden,
	swáte bestemed,	2480 with blood ^{be} steamed, . . .
	bánhús ábrocen,	the bone-house was broken,
	blód yðum weóll	blood flowed in waves
	hát of heolfre,	hot from the gore,
	hæfde him/on innan	<u>yet had he within</u>
	† ellen untweódne ;	2485 <u>a courage unwavering ;</u>
	wæs þæt æðele mód	the noble mind
-45	ásundrad fram synnum,	was sundered from sin,
	þeah he sáres swá feala	although he so much pain
1245	deópum dolgslægum	through deep and wounding
	dreógan sceolde.	2490 was doomed to bear. [blows
	Swá wæs ealne dæg	Thus was the whole day long
	oððæt æfen cóm	until the evening came
	sigeltorht swungen ;	- 2493 the star-bright one beaten ;
	sár eft gewód	pain went backwards and for-
		wards
	ymb þæs beornes breóst,	2495 about the breast of the man,
	oðþæt beorht gewát	until that bright departed
-50	sunne swegeltorht	the sun splendid in the firma-
	tó setefglídan.	to glide to its setting. [ment
1250	Láddon þá leóde	Then people led
	láðne gewinnan	2500 their hated foe
1252	tó carcerne, — — — 2501	unto the prison,

THE LEGEND OF ST. ANDREW.

from vol II p 110

1252	he wæs Criste swā þeah	2502	yet was he to Christ
1253	leof on mōde ;		dear in mood ;
	him wæs leóht sefa		light was his thought
	hālig heortan nēh	2505	holy near his heart
	hyge untyddre.		a mind unbroken.
-55	Ða se hālgas wæs		Then was the saint
	under heolstorscūwan,		in the shadow of darkness,
1255	eorl ellenhard,		warrior hard of courage,
	† ondlange niht	2510	the whole night long
	searopancum beseted ;		with various thoughts beset ;
	snāw eorðan band		snow bound the earth
	wintergeworpum,		with winter-casts,
	weder † cōledon		cold grew the storms
	heardum † hægelscūrum	2515	with hard hail-showers, &
	swylce brim and forst,		and rime and frost,
-60	hāre hildstapan,		the hoary warriors,
	hæleða eðel		locked up the dwellings of men
1260	lucon leóda gesetu ;		the settlements of the people ;
	land wæron freórig	2520	frozen were the lands,
	cealdum cýlegicelum		with cold icicles
	† clang wæteres þrym,		shrunk the water's might,
	ofereástreámas	2523	over the river-streams
	† is brycgade		the ice ^{made a} bridge
æ/	blācē brimráde.	2525	a pale water-road.
	† Blitðheort wunode		Blithe of heart abode
-65	eorl unforcūð		the steadfast man
	elnes gemyndig,		mindful of valour,
1265	þrist and þrōhtheard		bold and heard of courage
	in þreánēdum	2530	in his misery [night ;
	† wintercealdan niht ;		throughout the cold winter
	nō on gewitte blon,		never in his mind ceased he,
	† acōll for þý egesan,		in ^{fore-minding} fear for the terror,
	þæs þe he ær ongann,		as he before began,
-69	þæt he ā dōmlícōst	2535	ever in the worthiest manner
1269	dryhten herede, - -	2536	to praise the Lord,

|||||

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<p>1270 weorðade wordum, -- 2537 oððæt wuldres gim heofontorht <u>bñhlād.</u> Ða cōm hælēða <u>preāt</u> tō þære <u>dimman dīng</u> duguð unlytel, wadan wælgifre weorodes brehtme. Hēton út hræðe æðeling lædan in <u>wrāðra geweald,</u> wærfæstne hælēð. Ða wæs eft swā ær andlangne <u>dæg</u> <u>swungen sarslegum ;</u> swāt f̄ðum weoll þurh <u>bāncofan,</u> blōd lifrum swealg hātan heolfre ; hrā weorces ne <u>sann</u> -- 2576 wundum wērig. Ða cwom <u>wōpes hring</u> þurh þæs beornes breōst blāt út faran, weoll <u>waðuman streām,</u> and he wordē cwæð : Geseoh nū, dryhten god, drohtað minne, weoruda <u>willgeofa.</u> Ðū wāst and const ānra gehwylces tearfeōstōas. Ic gelyffe tō þe, mīn liffruma, þæt þā mildheort me, -- 2577</p>	<p>to glorify him in words, until the gem of glory bright in the <u>heaven impended.</u> Then came the troop of heroes to the dim ^{dark} cave no little power, greedy of slaughter to go with the tumult of host. They commanded quickly to lead out the noble into the power of foes, the stedfast hero. Then <u>was</u> he as before the <u>long day through</u> <u>beaten</u> with wounding blows ; the blood bubbled in waves through the bone-chest, the blood in the liver swelled with hot gore ; the body <u>thought</u> not of work weary with wounds. Then came the ring of weeping through the man's breast faint to proceed, the ^{live} stream bubbled <u>in waves,</u> and he said in words : " Behold now, God my Lord, my condition, O ^{joy-giver} joy-giver of hosts ! [est Thou knowest and understand- of every man's the sorrowful times ! <u>calamities</u> <u>I believe in thee,</u> Lord of my life, that thou mild-hearted,</p>
--	---

284	for þinum mægenspêdum,	2572	for thy great power,
288	nerigend fira		saviour of men
	næfre wille,		never wilt,
	éce ælmihtig,	2575	eternal almighty God,
	ánforlætan ;		desert me ;
90	swá ic þæt gefremme,		so will I accomplish that,
	þenden feorh leofað		as long as my life endureth
290	mín on mîrdan,		on earth,
	þæt ic, meotud, þínum	2580	that I, O God, thy
	lárur leófwendum		dear doctrines
	lytgeswice ;		will not shrink from ;
	þú eart gescyldend		thou art a defence
	wið sceaðan wæpnum,		against the weapons of foes,
	éce eádruma,	2585	eternal prince of joy,
	eallum þinum.		for all thy servants !
95	Ne læt nú bysmrian		Now let not revile
	banan mancynnes,		the murderers of men,
1295	fâcnes frumbearn,		first-born of crime,
	þurh feondes cræft	2590	through hostile craft,
	leahtrum beleggan		with crimes oppress
	þa þín lof berað.		them that bear thy praise !”
	Ðá þær ætýwde		Then there appeared
	se atola gást,		the foul spirit,
	wráð wærloga ;	2595	the fierce warlock ;
	wigend lærde		he guided the warriors
300	for þam heremægene,		before the hostile force,
	þelle dióful		hell's devil
1300	awêrged in wítum,		cursed in torments,
	and þæt word gecwæð :	2600	and spake the word :
	Sleað synnigne		“ Smite the sinner
	ofer seolfes mûð,		over his own mouth,
	folces gewinnan,		the people's foe,
	nú tó feala reordað.		now he speaketh too much !”
14	þa wæs orlege	2605	Then was the onset
04	eft onhrêred — —	2606	again commenced

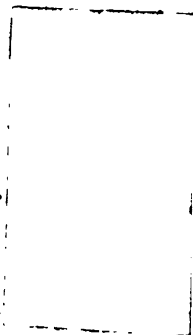
- 1305 niwan stefne, — — — 2607 with a new voice,
 nið upp áráš malice again arose
 1305 óþðæt sunne gewát until the sun went
 tó seteþglidan, 2610 gliding to its setting,
 † tunder niſlan næs; under the dark promontory;
 nihtſhelmade, night covered over,
 † brún-wann oferbræd brown, wan, it overspread
 beorgas steápe, 2615 the steep mountains,
 and se hálga wæs and the holy one was
 tó hofe læded, led to the house,
 — 10 † deór and † dómgeorn brave, bold
 in þæt dimme ræced; dear and virtuous
 1310 sceal þonne in neádcofan to the dim dwelling;
 nihtlangne fyrst 2620 there he must in misery's bonds
 wærfæst wunian the whole night long
 wíc unſýfre. steadfast inhabit
 a foul dwelling.
 þá côm ſeofona ſum — 2623 Then came with seven more
 † tó ſele geongan unto the hall
 † atol æglæca, 2625 the foul wretch,
 yfela gemyndig, mindful of mischief,
 — 15 morðres † mânfréa murderous lord of crime
 myrce geſcyrded, with darkness surrounded,
 1315 deóful fléáðreów a savage devil
 duguðum bereáfod. 2630 bereft of virtue.
 Ongan tó þám hálgan He began to the holy one
 hoſpword ſprecan: to ſpeak words of reviling:
 Hwæt hogodeſ þu, Andreas, “What thinkeſt thou, Andrew,
 † hidercyme þinne of thy coming hither
 on wráðra geweald. 2635 into the power of thy foes?
 Hwæt is wuldor þin What is thy glory
 — 20 þe þú oferhygdum that in thy pride
 upp árædeſt, thou liſtedſt up,
 1320 þá þú goda uſſa when thou of our gods
 gilpgehnægdeſt; 2640 the glory wouldſt humble;
 1322 hafas tū þe ánum — 2641 now haſt thou on thyſelf

Andr N 2670;
An 1330

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22	æall getihhad	---	2642	brought all
23	land and leóde,			the land and people,
	swá dyde <u>læreow þin,</u>	2646		<u>as thy teacher did.</u>
	<u>cyneþrym Ahóf,</u>	---	2645	he set up kingly pretensions,
	þám wæs Crist nama,			who was named Christ,
25	ofer middangeard			over all the earth
	þynden hit meahthe swá ;			as long as it was allowed him;
25	þone Herodes			him did Herod
	ealdreþesnyðede,	2650		deprive of life;
27	<u>forcóm ætcampe</u>			he overcame in war
	<u>cyning Iudæa,</u>			the king of the Jews,
	<u>ricesþerædde,</u>			deprived him of his realm,
	and hine rôde befealg,			and fastened him on a rood,
	<u>þæt he on gealgan his</u>	2655		that he upon a gallows
	<u>gást onsende.</u>			his spirit gave up.
30	Swá ic nú bebeóde			So do I now command
	bearnum mínum			my sons
30	þegnum þryðfullum			my strong thanes
	þæt hie þe hnægon	2660		to humble thee
	gingran æt gúðe.			his disciple in war.
	<u>Lætað gáres ord,</u>			Let the javelin-point,
	<u>earh æt tre gemæl,</u>			the arrow stained with poison,
	ingedú in			dig into
	in fægeseferð ;	2665		the life of the doomed one ;
	gáð fromlice			go boldly
35	þæt ge gúðfreán			that ye the warrior's
	gylp forþegan !			pride may bow !”
335	Hie wæron reówe			They were fierce,
	<u>ræsdon on sóna</u>	2670		<u>soon they rushed on</u>
	gifrum grápum ;			with greedy grapplings ;
	<u>hine god forstóð</u>			God stood before him
	staðulfæst steórend			steadfastly guiding him
	þurh his strangan miht.			through his mighty power.
30	Siððan hie oncneówon	2675		After they recognized
39	Cristes rôde	---	2676	of Christ's rood



1340 inære tæcen - - - 2677

- 41 wurdon hie þā tacle,

1340 on þām tōnfenge forhte,

and on fleām numen. 2680

- 43 Ongan eft swā ær

tealdgentōla,

þælle hæftling,

bearnleōð galan :

- 45 Hwæt wearð eow swa rōfum,

rincas mīne, 2686

- 46 lindgesteallan,

þæt eow swā lyt gespeow ?

1345 Earmsceapen

agef andsware, 2690

fah fyrnsceaða,

and his fæder oncwæð :

Ne magon we him lungre

lād tætfæstan,

- 50 swylt þurh searwe ; 2695

gā þe sylfa tō,

þær þū gegninga

gūðe findest,

1350 frēcne feohtan,

gif þū furður dearst 2700

tō þām lānhagan

aldre genēðan.

We þe magon eāðe

eorla leofost,

- 55 æt þām secgplegan 2705

sēlre gelæran,

ær þū geninga

gūðe fremme,

1355 wiges wōman ;

weald þū þe sæle 2710

- 58 æt þām gegnslege. - - 2711

the mighty token

terrified they became,

afraid of the contest, *attack*

and thrown into flight.

Then again began as before

the old fiend,

hell's captive,

to sing a mournful song :

“ How befell it you so bold,

my warriors,

my shield-comrades, [little?]”

that your success has been so

One wretched one

made answer,

a ^{hostile} varicoloured fiend,

and thus addressed his father :

“ We cannot him at all

afflict with pain,

with death by our snares ;

go thither thyself,

there wilt thou before thee

find war,

a savage contest,

if at all thou dardest

against the solitary

wager thy life !

We may easily

dearest of earls,

at the play of men

teach thee better,

before thou again

attempt war,

the rush of battle ;

guard thyself the better

in the change of blows.

from vol. II p. 43

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358	Uton gangan eft	-- 2712	Let us go again
159	þæt we bysmrigen bendum fæstne,		and revile him fast in bonds,
160	oðwiton him his wræcstð; habbað word gearu	2716	let us twit him with his misery; we have words ready
	wið þam æglæcan eall getrahtod!		against the wretch all arranged !" <i>considered</i>
1360	þa ðleóðrade hlúdan stefne	2720	Then called with a loud voice
	witum bewæled, and þæt word gecwæð:		the stained with torments, and these ^{the} words spake:
	þu ðe, Andreas, aclæccraftum		"Thou Andrew with juggling-craft
- 65	lange feredes; hwæt þu leóða feala	2725	hast long been conversant ; <i>betaken thyself</i> lo thou many people <i>to evil arts</i>
	forleólce and forlærdest. Nú leng ne miht		hast deceived and seduced! Now mayst thou no longer
1365	gewealdan þy weorcæ, þe sind witu þæs grim	2730	have power over thy work, to thee such grim torments
	weotud be gewyrhtum;		are adjudged according to thy acts;
	þu scealt wërigmód, heán hroðra léas,		thou shalt, weary of mood, degraded and hopeless,
	hearm þrowigan, sære swyltcwale;	2735	suffer wretchedness, sore death;
- 40	secgas mine tô þam gúðplegan		my warriors for the battle-play
	gearwe sindon, 1370 þa þe æninga	2740	are ready, who thee altogether
	ellenweorcum unfyrn fáca		in deeds of valour will in little time
	feorh fetpringan; hwylc is þæs mihtig		of life deprive; who is so mighty
	ofer middangeard 1375 þæt he þe álýse	2745	throughout the earth as to release thee

- 1375 of leoðubendum, — 2746 from thy fetters,
 1376 manna cynnes of the race of men
 ofer mine est? against my will?"
 1375 Him þa Andreas Him then Andrew
 āgef andsware : 2750 an answer gave :
 Hwæt me eāðe "Lo easily may save me
 ælmihtig god Almighty God
 niða neregend, the saviour of men, [yore
 se þe in niedum iú who thee in wretchedness of
 — 80 gefæstnode 2755 fastened
 †fyrnum clommum, with fiery fetters,
 þær þu siððan á where thou ever since
 susle gebunden, bound down in torment,
 1380 in wræc wunne, hast dwelt in misery,
 wuldres blunne; 2760 hast been deprived of glory ;
 siððan þu forhogodes since thou despisedst
 heofoncyniges word, the word of Heaven's King,
 þær wæs yfles ór, (there was the beginning of evil,
 ende næfre never the end
 — 85 þines wræces weorpeð, 2765 of thy misery shall be !)
 þu scealt wiðan feorh thou shalt for ever
 †ēcan þine yrmðu ; increase thy wretchedness ;
 þe bið á symble to all eternity
 1385 of dæge on dæg from day to day
 †drohtað strengra. 2770 harder shall be thy condition!"
 Ða wearð on fleáme Then was driven to flight
 se þe þa fæðo iú he who the feud of yore
 wið god geāra *of old* readily against God
 grimme gefremede. had grimly undertaken.
 — 90 Cóm þa on uhtan 2775 Then at twilight came
 mid ærdæge with early day
 — 91 hæðenra hlōð a troop of heathens
 hāliges neósan to visit the holy one
 1390 leóða weorude ; with a host of men ;
 1392 hēton lædan út 2780 they bid lead out

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Spn vol II p 44

<p>1393 <u>prohtheardne</u> þegn - 2781 priddan sīðe; woldon áninga tellenrôfes - 95 <u>móð</u> gemiltan; 2785 hit ne mihte swá. Ða wæs neówinga nið onhrêred 1395 heard on hete, grim wæs se hálga wer 2790 sáre <u>geswungen</u>, searwum <u>gebunden</u>, dolgbennum þurhdrifen, þenden dæg lýhte. 1400 <u>Ongan þá</u> <u>geómormóð</u> 2795 to <u>gode</u> <u>cleopian</u> heard of hæfte, hálgan stefne; 1400 weóp wêrigferð and þæt word gecwæð: 2800 Næfre ic gefêrde mid freán willan, under <u>heofonhwealfe</u>, - 2805 heardran drohtnoð, - 5 þær ic dryhtnes æ 2805 dēman sceolde; <u>Isint</u> me leoð tólocen, líc <u>sáre</u> gebrocen, - - 2808 1405 <u>bánhús</u> <u>blódfá</u>g, benna weallað, 2810 seono-dolgs[*]wátige. <u>Hwæt</u> þu sigora weard, dryhten hælend, on dæges tíde 610 <u>mid Iudéum</u> 2815</p>	<p>the <u>courageous</u> thane for the third time; they would entirely the bold man's mood subdue; so it might not be! Then was anew malice excited hard in hatred, fierce was the holy man with wounds smitten, with fetters bound, with wounds pierced through, as long as day gave light. Then sad of mood <u>he began</u> to cry to God hard from his captivity, with holy voice; weary of his life he wept and spake the word: "Never did I experience by the Lord's will, under the vault of heaven, a harder treatment, where I the law of the Lord should judge; my limbs are loosed, my body broken with <u>pain</u>, <i>a sore</i> my bone-house stained with my wounds bubble, [blood, <i>weary (bloody) sinew-wounds</i> my sinews sweating blood! Lo! thou Lord of victory, Lord Saviour, in the day-time amongst the Jews</p>
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- from vol. II p. 444*
 1410 geómor wurde, — — 2816 wert sorrowful,
 1411 þá þú of gealgan, when thou from the cross,
 god lifigende thou living God
 1410 fyrnweorca freá, Lord of creation,
 tó fæder cleopodest, 2820 calledst to the Father,
 cyninga wuldor, glory of kings,
 and †cwæde þus : and thus didst say :
 Ic. þe, fæder engla Father of angels I thee
 frignan wille, will ask,
 — 15 lifes leóhtfruma, 2825 O Prince of life,
 hwæt forlætest þu me ? why hast thou forsaken me ?
 and ic nú þrý dagas and now for three days I
 þolian sceolde must suffer
 1415 wælgrim witu ? savage torments ?
 bidde ic weoroda god 2830 I pray thee God of hosts
 þæt ic †gást minne that I my life
 ágifan móte, may yield up,
sáwla †symbelgifa, O joy-giver of souls,
 on þines sylfes hand ! into thine own hand !
 — 20 þú þæt gehéte 2835 Thou didst promise that,
 þurh þín hálig word by thy holy word,
 þá þú ús twelfe when thou us twelve
 trymman ongunne, beganst to confirm,
 1420 þæt us heterófra that us our enemy's
 †hild ne gesceóde, 2840 war should not injure,
 né lices dæl nor divorce from life
 lungre oððeóded, ever affect us,
 né sinu ne bân nor sinew nor bone
 on swaðe lagon, on swathe should lie,
 — 25 né loc of heáfde 2845 nor lock from our heads
 tó †forlore wurde, be lost,
 — 26 gif we þíne láre if we thy lore
 læstan woldon. would perform.
 1425 Nú sint sionwe tóslowen, Now are my sinews crampt,
 1427 is mín swát áðroven, now is my blood sprinkled,
adropen?

- Ann Vol II p 114*
 1428 licgað æfter lande - 2851 throughout the land there lie
 loccas tōdrifene my driven locks
 fex on foldan; my hair upon the ground;
 is me feorhgedāl to me is death itself
- 30 leófre miclê 2855 much dearer
 þonne þeós lifcearo. than this life-care!"
 Him þá stefn oncwæð Him then a voice addressed
 stíðhycgendum, proudly thinking,
 1430 wuldor cyninges the King of glory's
 word hleoðrode: 2860 word resounded:
 Ne wêp þone wræcstíð "Weep not thy wretchedness,
 wine leófesta dearest friend,
 nis þe tō frécne; too hard it is not for thee;
 ic þe friðe healde I hold thee in peace
 - 35 mīnre mundbyrde, 2865 in my protection,
 mægeneþbesette; with strength set thee about;
 me is miht oferfeall to me is power over all
 * * *
- 1435 sigorspêd geseald! and glory of victory given!
 Sôð þæt gecyðeð Truly that shall exhibit
 - 38 mænig æt meðle 2870 the multitude in our reckoning
 on þam miclan dæge, on the great day,
 þæt þæt geweorðeð - 2872 that it shall happen
 þæt þeós wlitige gesceaft, that this beauteous creation,
 - 40 heofon and eorðe 2875 shall fall together,
 hreósað tō gadore, ere be removed *made to fail*
 ær awæged sie any word
 worda ænig which I through my mouth
 1440 þe ic þurh mīnne mūð have once spoken.
 meðlan onginne. Behold now thine own track,
 Geseoh nú seolfes swæðe, 2880 where thy blood poured forth
 swá þin swát ágeát through the breaking of bones
 þurh bāngbrec a bloody path,
 1445 blóðige stíge, 2884 the body's spots,
 líclælan, - -

1445
1446 nō þe lāðes mā
purhtaroða gedrep
gedōn mōton,

1445 þa þe heardra mæst
hearma gefremedon.

þā on last beseah
leóflíc cempa,
æfter wordcwidum
wuldor cyninges ;

- *50* geseh he geblōwene
bearwas standan,
†blādum†gehrodene - *2896*
swā he ær his blōd āgeát.

1450 Ða wordé cwæð
wigendra hleó :

†Sie þe þanc and lof,
þeóða waldend
tō wídan feore
wuldor on heófonum,

- *55* þæs þú me on sære,
sigedryhten mfn,
ellþeóðigne
án ne forléte.

1455 Swā se dædfruma
dryhten herede
hálgan stefne,
oððæt hádor†sægl
wuldortorht gewát
under scríðan.

- *60* þā þa folctogan
feorðan stíðe,

- *61* †egle ondsacan,
æðeling læddon

1460 tō þām carcerne ;

462 woldon cræfta gehygd - *2919*

2885 nothing worse to thee
through stroke of darts
may do
they who the worst of hard
harms inflicted on thee !”

2890 Then looked behind him
the dear champion,
after these words
of the King of glory ;
he saw blowing

²⁸⁹⁵ bowers stand,
²⁸⁹⁶ laden with blossoms / *Andr. Bl. 2896; An. 1461*
[spilled.
where he before his blood had
Then spake with words
the refuge of warriors :

2900 “ Thanks be to thee and praise
Ruler of nations
for ever and ever
glory in the heavens,
that thou me in anguish,
2905 my glorious Lord,
like a stranger
hast not deserted !”

Thus the prince
praised the Lord
2910 with holy voice,
till the serene constellation
wondrous bright departed
again to set.

Then the leaders of the people
2915 for the fourth time,
fierce apostates,
led the noble
to the dungeon ; [power,
they would the thought of

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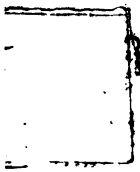
<i>from vol II p. 40</i>			
1463	magorædendes môd oncyrran on þære ðeorcan niht. þa com dryhten	2920	the councillor's mood turn back. in the dark night. Then came the Lord
-65	in þæt hlinræced hæleða wuldor, and þa wine sinne wordum grætte,	2925	into that cavern-house glory of men, and there his friend with words he greeted,
1465	and frôfre gecwæð; fæder mancynnes, lifes lareow.	2930	and promised comfort; the Father of mankind, teacher of life,
	héht his lichoman háles brúcan : Ne scealt þu in hendum á leng		commanded his body to enjoy safety : [hands "Thou shalt no longer in the
-70	searohæbbendra sâr þrôwian.	2935	of these armed men sorrow suffer!"
	Arâs þa mægene rôf, sægde		Then rose the famed for strength, he said
	meotide þanc, hâl of hæfte, heardra wita ;		thanks to God, whole from his captivity, of the savage torments ;
1470	næs him gewemmed wite né flôh of hrægle lungre álýsed, né loc of heafde,	2940	neither was his beauty injured, nor a fringe of his garment even loosened, nor a lock of his head,
-75	né bân gebrocen, né blódig wund licgelenge, né lades dæl	2945	nor a bone broken, nor bloody wound belonging to his body, nor any evil
1475	purh dolgslege dreore bestemed ; æt wæs eft swá ær purh þa æðelan miht	2950	through wounding-blow with blood bestained ; but he was again as before through that noble might
-79	lof lædende, and on his lice trum. —	2953	giving praise, and in his body whole.

<u>1480</u>	Hwæt ic hwile nū -- 2954	Lo! I now awhile
	hāliges lāre 2955	the lore of the saint
	<u>leōðgiddinga lof</u>	the praise of songs
	þæs þe worhte	because I wrought
1480	wordum <u>wemde</u> ,	in words have spoiled,
	wyrd undyrne,	an evident fortune!
	ofer mīn gemēt. 2960	beyond my power.
	Micel is tō secganne,	Much is it to say,
	langsum leorning,	a tedious task,
	þæt he in life ādreág	what he endured in life
-85	eall æfter orde;	all in succession;
	þæt scell ægleáwra 2965	that must a more learned
	mann on moldan	man on earth
	þonne ic me tælige	than I repute myself
1485	findan on ferdē,	invent in spirit, [knoweth
	þæt fram fruman cunne	who from the beginning
	<u>teall þa earfeðo</u> 2970	all the sufferings
	þe he mid elnē ādreáh,	that he courageously endured,
	grimra gūða.	of fierce wars.
	Hwæðre git sceal	Yet will I still
-90	on lytlum sticcum 2974	in little fragments
	leōðworda dæl 2975	words of song
	† furður reccan.	further relate.
	Ðæt is fyrn sægen	It was ^{a saying of old} said before
1490	hū he weorna feala	how he a multitude
	<u>witaþeþolode</u>	of torments endured
	heardra thilda 2980	of hard onsets
	in þære hæðenan byrig.	in the heathen town.
	<u>He be wealle geseah</u>	<u>He saw by the wall</u>
	wundrum fæste	wondrous fast
-95	<u>under sælwange</u>	<u>upon the plain</u>
	sweras unlytle 2985	mighty pillars
	<u>stapulas standan,</u>	<u>columns standing;</u>
	storme bedrifene,	driven by the storm,
1497	<u>eald tenta geweorc.</u> -- 2988	the antique work of giants.

*Ms Josam. See Green 1842 1578
notes: p 47, 1518.*

from vol II p 144

<u>1515</u>	meotud mihtum swið-	3024	the Lord mighty of power
	Moyse sealde ;	3025	gave thee to Moses ;
	swā hit sōðfæste		as it the soothfast
	siððan heoldon		since maintained
<u>1515</u>	mōdige magoþegnas,		the bold servants,
	magas sīne,		his own tribe,
<u>1518</u>	godfyrhte guman,	3030	god-fearing men,
1518	Iosua and Tobias.		Joshua and Tobias.
	Nū þū miht gecnāwan		Now mayst thou acknowledge
	<u>þæt þe cyning engla</u>		<u>that thee the King of angels</u>
<u>- 20</u>	<u>gefrætwode</u>		<u>adorned</u>
	† furður miclê	3035	much more
	† giofum† geardagum		with gifts in days of yore
	þonne eall gimma cynn		than all the kinds of gems
<u>1520</u>	þurh his hālige hæs.		through his holy command.
	þū scealt hræðe cýðan,		Thou shalt speedily show
	<u>gif þū his ondgitan</u>	3040	<u>if thou understanding of him</u>
	<u>ænige hæbbe.</u>		<u>have any."</u>
	Næs þā wordlatu		There was no delay
	wihte þon mære		more than
<u>- 25</u>	<u>þæt se stān tōgan,</u>		that the stone split open,
	<u>streām út āweoll,</u>	3045	the stream bubbled forth,
	fleow ofer foldan,	6	it flowed over the ground,
	<u>fāmige walcan</u>	7	<u>the foaming billows</u>
<u>1525</u>	<u>mid ærdæge</u>	8	<u>at break of day</u>
	eorðan þehton ;	9	<u>covered the earth ;</u>
	miclade mereflōd,	3050	the sea-flood increased,
	<u>meodu scerpen wearð</u>		the mead was spilled <i>drayed up</i>
	<u>æfter symbeldæge ;</u>		<u>after the day of feasting ;</u>
	slæpe tōbrugdon		from sleep burst up
<u>- 30</u>	searu hæbbende ;		the warriors ;
	sund grunde onfeng	3055	the sea seized on the earth
<u>- 31</u>	deópe gedréfed ;		deeply convulsed ;
	duguð wearð áfyrhted		terrified were the leaders [flood ;
	þurh þæs flōdes fæ ;	3058	thro' the sudden onset of the



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Ann Vol II p 117

- 1532 fēge swulton - - - 3059 the destined perished
- 1533 geonge on geofene, 3060 young in the ocean,
gūðræs | tornam the war-rush carried them away
burh scealtes swēg ; through the tumult of the salt
wave ;
- 35 þæt wæs | sorgbyrðen that was a sorry burthen,
biter beorpegd ; | þe a bitter service of beer ;
byrlas ne gældon, 3065 the ^{cupbearers} butlers delayed not,
| ombeht-pegnas, the attendant thanes,
þær wæs ælcum genōg
1535 fram dæges orde from break of day
| drync sōna gearu ! of drink prepared !
Weōx wæteres þrym, 3070 Waxed the water's power,
weras | cwānedon, the men lamented,
ealde | æschberend, the old warriors,
wæs him | ūmyne they desired to escape
- 40 fleōn | fealone stream, to fly from the yellow stream,
woldon | feore beorgan, 3075 they would save their lives,
| tō duns cræfum in mountain caverns
drohtoð | sēcan , seek a refuge,
1540 eorðan | andwist ; ^{earth and food} the support of the earth ;
him þæt engel forstōð them an angel withstood
se þa burh oferbrægd 3080 who spread abroad over the
| blācan | lȳge ^{a bright pale fire, flame,} [town
hātan | headowealme ; hot warlike floods ;
hreōh wæs þærinne fierce was therein
- 45 beātende brim, the beating sea,
ne mihte beorna hlōð 3085 nor might the troop of men
of þām fæstenne from their fastness
| fleāme spōwan ; succeed in flight ;
1545 wægās weōxon, the waves waxed,
wadu hlynsodon, the torrents roared,
flugon | fȳrgnāstas, 3090 fire-sparks flew aloft,
| flōd fȳðum weōll ; the flood boiled with its waves ;
- 49 þær wæs | fȳðfynde ^{was easy to} there might easily be found
49 | innan burgum - - 3093 within the dwellings

*read:
and wist
and food*

1550	<u>geómorgidd</u> wrecen, — 3094	a song of sorrow sung,
#	† gehðo mænan,	3095 misery bemoaned,
	forhtferð manig,	many a spirit terrified,
	fútleoð galen!	the death-song sung!
1550	<u>Egeslic</u> æled — 3098	The terrible fire
	† eágsýne wearð,	was visible to the eye,
	heardlic hereteám,	3100 the fierce war-offspring,
	† hleoðor grynelic!	the horrible noise!
	þurh lyftgelác	Flying through the air
	lēges † blæstas — 3123	the blasts of fire
— 55	<u>weallas</u> tymbwurpon;	overwhelmed the walls;
	wæter micladon.	3105 the waters increased.
	Ðær wæs wóp wera	Then was the cry of men
	wíde gehýred,	heard afar off,
1555	† <u>fearmlic</u> ylða gedræg;	the wretched tumult of mor-
		tals;
	þá þær an ongann	there then began one
	† feáscaft hæleð	3110 a wretched man
	folc † adorigean, — 3111	to gather the people,
	heán † hygegeómor — 3112	humble, sad of mind
	heófende spræc:	weeping he spake:
— 60	Nú <u>ge magon</u> sylfe	“ Now ye yourselves
	sóð † gecnāwan,	3115 the truth may acknowledge,
	þæt we mid unrihte	that we unjustly
	ellþeóðigne	the stranger
1560	on carcerne	in the prison
	<u>clommu</u> belegdon,	loaded with chains,
	wítebendum;	3120 with bonds of torment;
	ús seó <u>wyrd</u> scýðeð	us doth fate pursue
	heard and hetegrim.	hard and grim in hate.
	* * þæt is swá cūð,	* * that is so known,
— 65	is hit mícle sēre,	is it much better,
	þæs þe ic sóð talige,	3125 as I the truth repute,
— 66	þæt we hine álýsan	that we release him
	of leoðobendum,	from his limb-bonds,
1565	<u>ealle</u> ánmóde, — 3128	all unanimously,
1567		

g scýðeð 1561

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from vol II p. 48

1564	ðfost is sêlôst. — — — 3129	the sooner the better,
1568	and ùs þone hálgan 3130	and for us from the saint
	helpe biddan	implore help
	†geóce and frófre ;	aid and comfort ;
	ús bið gearu sóna	soon ready for us will be
-40	sibb æfter sorge	peace after our sorrow
	gif we sêcað tó him. 3135	if we seek it at his hands."
	þá þær †Andrea	There then to Andrew
	ongete weard	became known
1570	on fyrhðlocan	in his heart
	folces gebæro,	the bearing of the people,
	þær wæs móðigra 3140	that there was of the haughty
	mægen †forbêged,	the power bent,
	wigendra þrym ;	the glory of the warriors ;
	wæter †fæðmedon,	the waters enveloped them,
-45	fleow †firgendstreám,	the mountain-torrent flowed,
	flood wæs on luste 3145	the flood had its pleasure
	oð þæt breóst oferstág,	until it overtopped the breast,
	†brim weallende,	the boiling sea,
1575	eorlum oð †exle ;	above men's shoulders ;
	þa se æðeling hét	then the noble commanded
	streámfare stillan, 3150	the water-course to be still,
	stormas restan	the storms to rest
	†ymb stánhleoðu ;	about the hills of stone ;
	†stóp út hræðe	out quickly stepped he
-80	†cēne †collenferð,	bold and firm of mind,
	carcerne ágeaf. 3155	his prison he relinquished,
	gleáwmód gode leof.	prudent and dear to God.
	Him †gearu sóna	For him was soon
1580	þurh †streámræce	through the stream's course
	stræt wæs †gerýmed ;	a passage made ;
	smeolt wæs se sigewang, 3160	serene was the plain of victory,
	†symble wæs †dryge	at once was dry
-84	folde fram flóde,	the earth from the flood,
1584	swá his †fót †gestóp. — — 3163	where his foot stepped.

<u>1585</u>	Wurdon burgware — — <i>3164</i>	The inhabitants were
	blīde on mōde, 3165	blithe of mood,
	ferhðgefeōnde.	in spirit rejoicing.
	þā wæs forðcumen	Then was come forth
<i>1585</i>	<u>geoc æfter gyrne,</u>	comfort after sorrow,
<i>1587</i>	<u>geofon swaðrode</u> — <i>3169</i>	the ocean subsided
	þurh hāliges hæs, 3170	through the saint's command,
	hlyst ystforgeaf,	the storm gave up its rage,
	þrimrād gebād,	the sea-road stopped,
	þā se beorg tōhlād	then clove the hill
<i>-90</i>	<u>eorðscræf egeslic</u>	a fearful cavern
	and þær in forlēt 3175	and there let in
<i>11591</i>	<u>flōd fæðmian,</u> — — <i>3176</i>	the flood to be embraced,
	fealewe wægās	the yellow waves
<i>1590</i>	<u>geotende gegrind</u>	the pouring commotion
	grund eall forswealg;	the abyss swallowed up;
	nalas he þær yðe 3180	yet not the wave
	āne bisencte,	alone he plunged beneath,
<i>Sch. M.</i>	<u>fā þæs weorudes eac</u> 3182	but also of the host
	þā wyrrestan,	the worst
<i>-95</i>	fā folcsceaðan	the eminent ^{Latin} villains,
	feowertýne 3185	<u>fourteen</u>
	"gewiton mid þý wægé"	<u>departed with the wave</u>
	in forwyrd sceacan	<u>into destruction</u>
<i>1595</i>	under eorðgrund.	under the abyss.
	Ðā wearð acolmōd	Then was terrified
	forht ferð manig 3190	and afraid many a spirit
	folces on lāste,	among the people,
	wendon hie and * *	they thought and * *
	wera cwealmes	the slaughter of the men
<i>1600</i>	þearlra geþinga,	of severe conditions, <i>fates</i>
	þræge hnāgran, 3195	a ^{war} gentler-period,
<i>-1</i>	siððan mánelfā	since the stained with crime
	mordorscyldige,	the guilty of murder,
<i>1602</i>	gūðgelācan, — — — <i>3198</i>	the war-players,

<i>from vol. II p. 49</i>	under grund hruron. — 3199	rested under the ground.
1603	Hie þa <u>ánmóde</u>	3200 They then <u>unanimously</u>
	ealle cwædon :	all said :
	Nú is gesýne	“ Now is it visible
	þæt þe sôð meotud	that a true God
— 5	<u>cýning</u> <u>teallwihta</u>	King of all creatures
	cræftum wealdeð,	3205 powerfully governeth,
	se þisne ár	<u>who this messenger</u>
	<u>hider</u> <u>onsende</u>	<u>hither hath sent</u>
1605	þeódum tó helpe.	for a help to these nations.
	Is nú þearf micel	Now is it very needful
	þæt we gumcýstum	3210 that we this excellent man
	georne hýran.	should gladly hear !”
	<u>Þa se hálga ongan</u>	Then the saint began
	<u>hæleð blissigean</u>	the man to bles <i>gladden</i>
— 10	<u>wigendra þreát,</u>	the troop of warriors,
	<u>wordum trétan :</u>	3215 with words to comfort :
	<u>Ne beoð ge tó forhte</u>	“ Be not ye too terrified
	“þeh þe fell <u>teuren</u>	3217 although death, chose <i>should</i>
1610	synnigra cýnn,”	“ the race of sinners,” <i>though the race of sinners chose death</i>
	swylt þrówode,	death hath suffered, [deeds ;
	wítu be gewyrtum ;	3220 punishment according to their
	eów is wuldres leóht	to you the light of glory
	torht ontýned	bright is opened
	gif ge teala <u>hycgað.</u>	if ye think well.”
— 15	Sende þa his béne	Then sent he up his prayer
	fore bearn godes,	3225 before the Son of God,
	bæd háligne	he bade him holy
	helpe gefremman	to give help
1615	gumena geógoðe,	to the young men of the people,
	þe on geofene ár	who in the ocean before
1618	þurh flódes <u>fæðm</u>	3230 through the flood’s embrace
	feorh <u>gesældon ;</u>	had life given up ;
— 10	þæt þa gástas	that their spirits
619	góde orfeorme, —	3233 by God deserted,

- 1620 in wita forwyrd, -- 3224 into the destruction of torments,
 wuldre bescyrede, 3235 of glory cut off,
 in feónða gewæld into the power of fiends
 geféred wurdan. should [not] be carried.
 1620 þá þæt ærende Then was that message
 fealwealdan gode, to Almighty God,
 æfter hleoðorcwidum 3240 through the prompting
 háliges gāstes, of the Holy Ghost,
 wæs on þanc sprecen, spoken to pleasure,
 þeóða ræswan ; the Prince of nations ;
 - 25 hēt þæt onsunde he commanded in safety
 ealle árisan 3245 all to arise
 geónge of greóte young from the sand
 þa ær geofon cwealde. whom the sea before had slain.
 1625 þa þær ofostlice Then there with speed
 uppástodon stood up
 manige on meðle, 3250 many in the congregation,
 mine gefrege as I have heard,
 eaforan unweaxne ; young ungrown progeny ;
 - 30 ða wæs eall geador there was all together
 leoðolic and gāstlic, 3255 the bodily and the ghostly,
 þeah hie lungre ær though they a little while be-
 þurh flódes fær through the flood's rush [fore
 feorh álêton ; their life had lost ;
 1630 onfêngon fulwihte 3258 baptism they received
 and freoðuwære and the covenant of peace
 wuldres wedde, 3260 with the pledge of glory,
 wítum táspedde, made prosperous by their suf-
 mundbyrd meotudes. the protection of God. [ferings,
 Ða se módiga hêt, Then commanded the bold one,
 - 35 cyninges cræftigra, than a king more powerful,
 cīricean getimbran, 3265 to build a church,
 - 86 gerwan godes tempel, to raise a temple to God,
 þær sió geógoð áras where the young men arose
 37 1635 þurh fæder fulwiht, -- 3268 through the father's baptism,
 1634)

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 1637 and se flōd tōnsprang. - 3269 and the flood departed.
 1638 þā gesamnadon 3270 Then collected together
 secga þreáte, in a host of men, [city
 weras geond þā twīnburg the men throughout the war-wine-cit.
 wide and sīde, far and wide,
 - 40 eorlas ānmōde, the earls with one accord,
 and hīra idesa mid; 3275 and their wives with them;
 cwædon, holdlice they said obediently
 hýran woldon they would hear
 1640 onfōn fromlice and piously receive
 4 fullwīhtes bæð *See 3258-3279* the bath of baptism *7 fullwīhtes*
 dryhtne fo willan, 3280 to please the Lord,
 and diófolgild, and their idolatry,
 ealde ealhstedas their old temples
 ānforlætan. would desert.
 - 45 Ða wes mid þý folcē Then was among the people
 fulwīht hæfen 3285 baptism raised up
 æðele mid eorlum, noble among the men,
 and æ godes and God's law
 1645 rihtfāræd, right set up,
 ræd on lande counsel on the land
 mid þām ceasterwarum, 3290 among the inhabitants,
 cirice gehālgod; a church consecrated;
 þær se ār godes there God's messenger
 āne gesette placed one
 - 50 wīsfæstne wer wise man
 wordes gleāwne 3295 prudent of speech
 in þære beorhtan byrig, in the bright town,
 bisceop þām leóðum, a bishop over the people,
 1650 and gehālgode and hallowed him
 9 fore þām heremægene, before the host, *office*
 þurh apostolhād, 3300 through apostolic power
 Platan nemned, Plato named,
 - 54 þeóðum on þearfe; for the people's need;
 554 and þriste bebeád - - 3303 and boldly commanded

1688	in woruld worulda — 3368	to all eternity
	wuldorgestealda.	the mansions of glory.
	Swylce se hálga	3370 Also the saint
	herigeas <u>preáde,</u>	rebuked the multitudes,
-90	deófulgild tódráf	<u>their idolatry he banished</u>
	and gedwolan fýlde ;	and their error put down ;
	{ þæt wæs <u>Satane</u>	{ <u>that was for Satan</u>
	sár tó <u>geholienne,</u>	3375 <u>hard to bear,</u>
1690	micel modes sorg,	a mighty sorrow of mind,
	þæt he þá menigeo geseah	when he beheld the many,
i/- 3	<u>hweorfan</u> <u>th</u> <u>gehl</u> <u>ðe</u>	turn aside <u>(blithe of mood)</u>
	<u>fram</u> <u>helltrafum</u>	from <u>hell's dwellings of hell</u>
	þurh <u>Andreas</u> *	3380 through Andrew's
	éste lare,	gentle lore,
-95	tó fægeran gefeán ;	unto a fairer joy ;
	þær næfre feóndes ne bið	where never shall be fiend's
	gástes gramhydiges	or savage spirit's
	gang on lande.	3385 walk upon the land.
1695	Ðá wæron gefylde	Then were fulfilled
	æfter freán dóme	according to the Lord's behest
	dagas on ríme	the days in number
	swá him dryhten bebeád,	as the Lord commanded,
	þæt he þá <u>wederburg</u>	3390 that he the city of storms
	<u>wunian sceolde ;</u>	should inhabit ;
1700	ongan hine þá fýsan	then began he to prepare
	and tó flóte gyrwan,	and to get ready for sailing,
	blissum hrémig	rejoicing in bliss
	wolde on <u>brimpisan</u>	3395 he would in a <u>ship</u>
1700	Achaie	Achaia
	óðrè stíðe	a second time
	syifa gesécan,	himself revisit, [soul,
II	þær he <u>sáwulgedál,</u>	when he the separation of the
	beaducwealm gebád ;	3400 war-death awaited ;
	þæt þám banan ne wearð	that to his murderer was not
1705	<u>hleafre</u> <u>behworfen,</u> — 3402	with laughter <u>accompanied,</u> <i>faruld in laughter</i>

* See 219

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- 1700 ab in helle ceaf - - 3403 but in the jaws of hell
 1706 sið aſette, 3405 his journey he placed,
 and sið nô, and never since,
 1707 ah freonda leás, hostile friendless,
 frófre benóhte. comfort he enjoyed.
 Ða ic lædan gefrægn Then heard I that conducted
 leóda weorode with a troop of men
 leófnæ lareow 3410 the dear teacher
 tó lides stefnan to the pro of the ship
 -10 mæcgas móðgeómre; the men sad of mood;
 þær manegum wæs there was it to many a one
 hát æt heortan, hot at heart,
 hyge weallende. 3415 the mind boiling.
 1710 Hie þa gebrohton Then brought they
 æt brimes mæsse at the sea-cliffs
 on wægbele - 3418 into his wave-house
 wígan unsláwne; the active champion;
 stódon him þa on ófre 3420 they stood there on the shore
 æfter reótan shouting after him
 -15 þendon hie on ýðum as long as they upon the waves
 æðelinga wunn the joy of princes
 ofer seolhwáðu ? - 3424 over the seal's paths
 geseon mihton; 3425 could see;
 1715 and þa weorðodon and there they worshipped
 wuldres ágend, the Lord of glory,
 cleopodon on cordre, they called in companies,
 and cwædon þus : and thus said :
 1 An is éce god 3430 " One is the eternal God 11
 eallra gesceafta, of all creatures,
 -20 is his miht and his æht is his might and power
 ofer middangeard throughout the earth
 -21 breme gebledsod, gloriously blessed,
 and his blæd ofer eall 3435 and his joy over all
 1720 in heofonþrymme in heaven's majesty
 1722 hálgum scíneð, - 3437 shineth on his saints,

Andr H. 3441;

An 1724

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1723 wlitige on wuldre, - 3438 ^{plaudibly} beauteous in glory
to widan ealdre for ever and ever

- 21 ece mid englum; 3440 eternally among angels;

1724 þæt is æðele cyning! 3441 that is a noble king!"

3441

END OF THE LEGEND OF ST. ANDREW.

